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The Apocalypse explained
according to the spiritual



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THE APOCALYPSE

EXPLAINED ACCORDING TO THE SPIRITUAL SENSE

*IN WHICH THE ARCANA
THEREIN PREDICTED BUT HERETOFORE CONCEALED
ARE REVEALED*

A POSTHUMOUS WORK OF
EMANUEL SWEDENBORG

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In this edition, the heavy-faced figures (2., 3., etc.) inserted in the text indicate the divisions that are employed in Potts' Swedenborg Concordance.

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CHAPTER XIII.

AND I saw a beast coming up out of the sea having seven heads and ten horns, and upon his horns ten diadems, and upon his heads a name of blasphemy.

2. And the beast which I saw was like unto a leopard, and his feet were as of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power and his throne and great authority.

3. And I saw one of his heads as if it had been wounded to death; and the stroke of his death was healed; and the whole earth wondered after the beast.

4. And they worshipped the dragon which gave authority unto the beast; and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

5. And there was given unto him a mouth speaking great things and blasphemies; and there was given unto him authority to work forty-two months.

6. And he opened his mouth in blasphemy against God, to blaspheme His name and His tabernacle and them that dwell in heaven.

7. And it was given unto him to make war with the saints and to overcome them; and there was given to him authority over every tribe and tongue and nation.

8. And all that dwell on the earth shall worship him, whose names have not been written in the book of life of the Lamb that hath been slain from the foundation of the world.

9. If any one hath an ear let him hear.

10. If any one shall lead into captivity he shall go into captivity; if any one shall kill with the sword he must be killed with the sword. Here is the endurance and the faith of the saints.

11. And I saw another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon.

12. And all the authority of the first beast he exerciseth before him; and he maketh the earth and them that dwell therein to worship the first beast, whose stroke of his death was healed.

13. And he doeth great signs, so that he even maketh fire to come down from heaven unto the earth before men;

14. And he seduceth them that dwell on the earth by reason of the signs that were given him to do before the beast; saying to them that dwell on earth that they should make an image to the beast which hath the stroke of the sword and did live.

15. And it was given unto him to give breath to the image of the beast, that the image of the beast may speak, and may cause that as many as do not worship the image of the beast be killed.

16. And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark upon their right hand or upon their foreheads;

17. And that no one be able to buy or to sell save he that hath the mark, or the name of the beast, or the number of his name.

18. Here is wisdom. He that hath understanding let him count the number of the beast; for it is the number of a man; and his number is six hundred sixty-six.

EXPOSITION.

VERSE I.

773. "And I saw a beast coming up out of the sea having seven heads and ten horns, and upon his horns ten diadems, and upon his heads a name of blasphemy."

1. "And I saw a beast coming up out of the sea" signifies reasonings from the natural man confirming the separation of faith from life [n. 774]; "having seven heads" signifies knowledge (*scientia*) of holy things, which are falsified and adulterated [n. 775]; "and ten horns" signifies much power [n. 776]; "and upon his horns ten diadems" signifies power from appearances of truth in abundance [n. 777]; "and upon his heads a name of blasphemy" signifies falsifications of the Word [n. 778].

774. [Verse I.] "And I saw a beast coming up out of the sea" signifies reasonings from the natural man confirming the separation of faith from life.—This is evident from the signification of "a beast coming up out of the sea," as meaning things that belong to the natural man; for "beasts" signify in the Word the affections of the natural man, in both senses (see above, n. 650); and the "sea" signifies the various things of the natural man that have reference to its knowledges (*scientifica*) both true and false, and to thoughts and reasonings therefrom (see also above, n. 275, 342, 511, 537, 538, 600[*a*]). This makes clear that "a beast coming up out of the sea" signifies reasonings from the natural man. It is evident that these are reasonings that confirm the separation of faith from life, because in this chapter the dragon is further described, "the beast coming up out of the sea" meaning the reasonings of the dragon from the natural man confirming separation of faith from life, and "the beast coming up out of the earth" meaning the confirmations of the dragon from the sense of the letter of the Word, and the falsification of it (see below, from verse 11 to the end of this chapter). [2.] That the dragon is further described in this chapter, and is meant by the two beasts, is evident from its being said that "the dragon gave to the beast coming up out of the sea his power and his throne and great authority," and furthermore, that "they worshipped the dragon which gave authority unto the beast;" also that "the other beast that came up out of the earth spake as a dragon, and exercised all the authority of the first beast before the dragon." This makes clear that so far as those who separate faith from life (who are signified by "the dragon") confirm that separation by reasonings from the natural man, they are represented by "a beast coming up out of the sea;" while so far as they confirm that separation by the sense of the letter of

the Word, and thereby falsify that sense, they are represented by "a beast coming up out of the earth." That this is so can be fully seen in the description of each that follows. [3.] That reasonings from the natural man enter into the dogmas of those who make faith the only means of salvation, thus the very essential of the church, and so separate it from life or from charity, which they do not acknowledge as a means of salvation and as an essential of the church,—this is but little seen, and consequently but little recognized, by the followers and teachers of that doctrine, because their thought is continually fixed on those passages of the Word by which that doctrine is confirmed. And as the dogmas they so confirm by the outmost sense of the Word, which is the sense of the letter of the Word, are falsities, they must needs employ reasonings from the natural man, for without these it would not be possible to make falsities appear as truths. But this shall be illustrated by an example. That life or charity may be separated from faith, they contend

(i.) That by Adam's fall man lost all freedom to do good from himself, and (ii.) for this reason man is in no wise able to fulfil the law; and (iii.) without the fulfilling of the law there is no salvation; and (iv.) that the Lord came into the world that He might fulfil the law, and thus His righteousness and merit might be imputed to man, and by that imputation man might be loosed from the yoke of the law even to the extent that nothing condemns him; and (v.) that man accepts the imputation of the Lord's merit by faith alone, and not at all by works.

That these are mainly reasonings from the natural man confirming the assumed principle of faith alone and its connecting derivatives can be seen from a survey of these particulars in their order.

(i.) [4.] *By Adam's fall man lost his free will, which is a freedom to do good from himself.*—This reasoning rests on falsities; for no man has or can have a freedom to do good from himself, since man is merely a recipient, consequently the good that man receives is not man's but is the Lord's in him. Nor do angels even have any good except from the Lord; and the more they acknowledge and perceive this the more they are angels, that is, higher and wiser than others. Still less, therefore, could Adam, who had not yet become an angel, be in a state of good from himself. A fuller reception of good and truth, and thus of intelligence and wisdom from the Lord, than his posterity enjoyed was what constituted his integrity. Thus was he an image of God; for a man becomes an image by receiving the Lord, and he becomes an image in the measure of this reception.

In a word, to do good from the Lord is freedom; and to do good from self is slavery. This makes clear that this reasoning originates in falsities that flow forth from fallacies, which are all from the natural man. Moreover, it is not in accordance with truth that hereditary evil was ingenerated in the whole human race by Adam's fall; it originated elsewhere.

(ii.) [5.] *For this reason man is in no wise able to fulfil the law.*—This reasoning, too, is from the natural man. The spiritual man knows that doing the law and fulfilling it in external form does not save; but that so far as man observes the law in the external form from the internal, it does save. The internal form, that is, the internal of the law, is to love what is good, sincere, and just; and its external is to do this. This the Lord teaches in *Matthew*:

“Cleanse first the inside of the cup and of the platter, that the outside of them may become clean also” (xxiii. 26).

Man fulfills the law so far as he does it from an internal, but not so far as he does it from an external apart from an internal. The internal of man is his love and will. But to love what is good, sincere, and just, and from love to will it, is from the Lord alone. Therefore to fulfil the law is to be led by the Lord. But this must be more fully illustrated in what follows.

(iii.) [6.] *Without the fulfilling of the law there is no salvation.*—This involves that if man were able to fulfil the law of himself he would be saved, which in itself is false; and since it is false, and yet appears to be true because it is a received dogma, it must be confirmed by reasonings from the natural man. That it is false is clear from this, that man is unable to do anything good from self, but everything good is from the Lord; also from this, that no such state of integrity is possible that any good that is in itself good can be from man or be done by man, as has been said above respecting Adam. And as such a state of integrity never did and never can exist, it follows that the law must be fulfilled by the Lord, according to what has just been said above. Nevertheless, he who does not believe that man must do every thing as of himself, although he does it from the Lord, is much deceived.

(iv.) [7.] *The Lord came into the world that He might fulfil the law, and thus His righteousness and merit might be imputed to man; and by that imputation man is loosed from the yoke of the law, even to the extent that after justification by faith alone nothing condemns him.*—This, too, is reasoning from the natural

man. It was not for this that the Lord came into the world, but that He might effect a judgment, and thereby reduce to order all things in the heavens and in the hells, and at the same time glorify His Human. By this have been saved, and are still saved all who have done good and do good from the Lord and not from self, thus not by any imputation of His merit and righteousness. For the Lord teaches,

“I came not to destroy the law and the prophets; I came not to destroy but to fulfil. . . . Whosoever shall break . . . the least of these commandments, and shall teach men so, shall be called least in the kingdom of the heavens; but whosoever doeth and teacheth them, he shall be called great in the kingdom of the heavens” (*Matt. v. 17, 19, seq.*).

(v.) [8.] *Man accepts the imputation of the Lord's merit by faith alone, and not at all by works.*—This is a conclusion deduced from the reasonings that precede; and as those reasonings are from the natural man, and not from the rational enlightened by the spiritual, and consequently are from falsities and not from truths, it follows that the conclusion drawn from them falls to the ground.

From all this it can be seen that to establish any principle that is in itself false there must be reasonings from the natural man, and confirmations from the sense of the letter of the Word, for reasonings will give an appearance of consistency to passages selected from the sense of the letter of the Word. This is why reasonings from the natural man are signified by “a beast out of the sea,” and confirmations from the sense of the letter of the Word by “a beast coming up out of the earth.”

775. “*Having seven heads*” signifies *knowledge (scientia) of the holy things of the Word which are falsified and adulterated.*—This is evident from the signification of “head,” as meaning intelligence and wisdom, and in the contrary sense, insanity and folly (see above, n. 573, 577). And as intelligence and wisdom cannot be predicated of those who by reasonings from the natural man confirm the separation of faith and life, who are meant by “a beast coming up out of the sea,” so “its head” signifies knowledge. It means knowledge of the holy things of the Word, because there were “seven heads,” and seven is predicated of things holy (see above, n. 257). Knowledge of the holy things of the Word is meant, because those meant by “the dragon” are not hostile to the Word; for they call the Word holy and Divine because they collect from it confirmations of their dogmas. But that they falsify and adulterate by these the holy things of the Word, of which they

have knowledge, will be evident from what follows, and is evident in general from this, that those who separate faith from life must needs do this, since such a separation is contrary to each and all things of the Word. For in all things of the Word and in every particular of it there is a marriage of good and truth, as is abundantly clear from the spiritual sense of the Word. This is why there are in so many passages two expressions that appear like repetitions of the same thing, but in fact one of them has reference to good and the other to truth; thus the two make as it were a marriage, which is called the Divine marriage, the heavenly marriage, and the spiritual marriage, and regarded in itself is a marriage of good and truth. (Respecting this marriage see above, n. 238, 288[*l*], 484, 660.) There must be a like marriage of faith and love, or of faith and good works; for faith pertains to truth, and truth to faith; and love pertains to good, and good to love. From this it is clear that those who separate faith from its life, or what is the same, from love, must needs falsify the Word, since they explain the sense of its letter in opposition to the marriage of good and truth which is in each and every thing of the Word. [2.] It has been said that the "head" signifies wisdom and intelligence, and that in those who are not in wisdom and intelligence it signifies knowledge (*scientia*); therefore in those who falsify and pervert the Word it signifies insanity and folly, as above (n. 715), where the signification of "the seven heads of the dragon" was explained; so "the head of this beast" has the same signification, since this beast means the dragon in reference to reasonings from the natural man confirming the separation of faith from the life. The "head" signifies wisdom, intelligence, and knowledge of truths, and in the contrary sense folly, insanity, and knowledge of falsities, because these have their seat in the head, and are there in their beginnings. This is clearly evident from the fact that the origins of all fibres are in the head, and from it they go forth to all the organs of sense and motion belonging to the face and the whole body; and there, too, are substances in infinite number that look like little spheres and are called by anatomists the cortical and the cineritious substances; and from these go forth small fibres, the first of which are undiscernible; afterwards these are bundled together, and make up the medullary substance of the whole cerebrum, cerebellum, and medulla oblongata. From this medullary substance discernible fibres extend, and these when conjoined are called nerves. By these the cerebrum, the cerebellum, and the spinal marrow form the entire

body and each and all things pertaining to it; and from this it comes that each and all things of the body are ruled by the brains. [3.] From all this it can be seen that the brains are the seat of the understanding and the will, which are included in the one term, *mind*, and in consequence, of intelligence and wisdom, and that these are there in their first principles; also that the organs that are formed to receive sensations and to produce motions are derivations therefrom, precisely like streams from their fountains, or derivatives from their principles, or composite things from their substances; and these derivations are such that the brains are everywhere present, almost as the sun is present by its light and heat in each and all things of the earth. From this it follows that the whole body, and each and all things of it, are forms that are under the observation, auspices, and obedience, of the mind, which is in the brain; thus these forms are so fabricated after the mind's direction that any part in which the mind is not present, or to which it does not communicate its life, is no part of man's life. From this it can be seen that when the mind is in its thought, which pertains to the understanding, and in its affection, which pertains to the will, it has an extension into every particular of the whole body, and there, by means of its forms, it spreads itself out as the thoughts and affections of the angels do into the societies of the whole heaven. The same is true here, since all things of the human body correspond to all things of heaven; consequently the form of the whole heaven in the Lord's sight is the human form. (This is treated of at length in the *A.C.* and in *Heaven and Hell*.) [4.] All this has been said to make known why the "head" signifies wisdom and intelligence, also in the contrary sense folly and insanity. For such as man is in his beginnings such is he in the whole, for the body with each and every part of it is a derivation, as has just been said. If, therefore, the mind is in a belief in falsity and in a love of evil, its entire body, that is, the entire man, is in a like state. This is also clearly evident when man becomes a spirit, whether good or evil; then his whole spiritual body, from head to foot, is wholly such as his mind is. If the mind is heavenly, the whole spirit, even as to its body, is heavenly. If the mind is infernal, the whole spirit, even as to its body, is infernal; and in consequence such a spirit appears in a direful form like a devil, while the former appears in a beautiful form like an angel of heaven. But on this more will be said elsewhere.

776. "*And ten horns*" signifies *much power*.—This is evident from what has been stated above (n. 716), where "the

dragon" that had "ten horns" was treated of. The much power that is attributed to the dragon and to this beast, and is represented in the spiritual world by horns, and was therefore representatively exhibited to John [as horns] upon the beast of the dragon, is the power of reasonings by fallacies, thus by falsities, from the natural man. Such reasonings indeed have no real power, for all power belongs to truths; nevertheless, falsities from the fallacies of the senses and reasonings from these do have much power with men on earth before they are in truths from good, that is, before they have been regenerated by the Lord. For man from birth is in evils, and also in falsities therefrom; since falsities gush forth from evils like impure waters from an impure fountain; and such falsities when confirmed by reasonings from the fallacies of the senses appear to be truths. And as man is from birth in falsities from evils he easily appropriates, acknowledges, and believes them, for they are in agreement with his first natural light and with the heat of that light, which is from the fire of the love of self or of the love of the world. And since man is easily, and as it were spontaneously, carried away to believe such things, and is thus misled, much power is attributed here to the beast, and above to the dragon. But over the man who is in truths from good, or over one who is regenerated by the Lord, they have no power; and in every case they have less power in proportion as truths are multiplied in man, and finally none at all; for, as has been said above, all power is in truths from good, consequently there is none in falsities from evil. [2.] This may be corroborated by what is seen and perceived in the spiritual world. In certain places there those who are in falsities are continually contending with those who are like them and with those who are unlike them; and it was seen that the evil conquered by means of falsities, and drew a great many over to their side. When I wondered at this it was said and perceived that falsities have power over those who are in falsities; for it was observed that those who were conquered and thus drawn over were equally in falsities; and conversely, that falsities have no power over those who are in truths. It was further seen that those who were in falsities fought also with those who were in truths, and conquered them; but it was perceived that these were not in truths from good, but in truths without good. When those who are in falsities fight against those who are in truths from good they have no effect whatever; they are like chaff in the air, that is dispersed and scattered in every direction

by a man's breath, with no power of resistance. This makes clear why the evil are sometimes called in the Word "mighty and powerful." From this it is now evident why "ten horns" were seen upon the head of the dragon and upon the head of this beast, and likewise upon the head of the scarlet beast (*Apoc.* xvii. 3).

777. "*And upon his horns ten diadems*" signifies *power from appearances of truth in abundance*.—This is evident from the signification of "horns," as meaning power (of which just above); also from the signification of "ten," as meaning much, thus abundance (see above, n. 675); also from the signification of "diadems," as meaning truths in the outmost of order, which are the truths of the sense of the letter of the Word (see above, n. 717). Appearances of truth are also meant, because the truths of the sense of the letter of the Word are for the most part appearances of truth; and by means of these apparent truths of the Word those who are meant by this "beast" have their power. These are such as confirm by reasonings the separation of faith from life. For the truths of the sense of the letter of the Word, which are appearances of truth, and which they so connect by reasonings as to make them to appear like genuine truths, are what are here signified by "diadems." But when these have been connected by reasonings from falsities and fallacies they are no longer apparent truths but truths falsified, and thus falsities; according to what was shown above (n. 719) from the apparent progression of the sun. Upon the heads of the dragon there appeared seven diadems, but upon the horns of the beast ten diadems, because "the head of the dragon" signifies knowledge (*scientia*) of the holy things of the Word which are falsified and adulterated, thus apparent truths which are the truths of the sense of the letter of the Word; while the "horns" signify their much power when these are connected and confirmed by reasonings from the natural man. Yet this much power is not from the reasonings, but through the reasonings from the truths of the sense of the letter of the Word.

778[a]. "*And upon his heads a name of blasphemy*" signifies *falsifications of the Word*.—This is evident from the signification of "heads," as meaning a knowledge of the holy things of the Word, which are falsified and adulterated (see above, n. 775); also from the signification of "name," as meaning the quality of a thing or state (see above, n. 102, 135, 696[a]); here the quality of the reasonings from the natural man confirming the separation of faith from life, which are signified by this "beast;" also from the signification of "blasphemy," as meaning the falsification of the Word (of which presently). From all this it is evident that

“upon his heads a name of blasphemy” signifies the quality of those who by reasonings from the natural man confirm the separation of faith from life, and that the quality of such is a falsifying of the Word. “Blasphemy” signifies falsification of the Word, because in what follows this beast represents the way in which those who are meant by the dragon pervert the sense of the letter of the Word by reasonings from the natural man, that they may confirm the doctrine of justification and salvation by faith alone without good works; and this can be done only by their falsifying the Word, which in each and every particular conjoins truths to goods and goods to truths, thus faith to charity and charity to faith (as shown above, n. 775). This is why falsifications of the Word are signified by “blasphemy,” which is said to be the name of this beast. [2.] But how the Word is blasphemed by the falsification of it shall be illustrated by the following example. Those who separate faith from good works say,

That God the Father discarded and even rejected from Himself the human race on account of their evils; and for this reason His Son was sent into the world, or the Son Himself, moved by pity, came into the world, and by the punishment of extreme condemnation, which was the passion of the cross, and by His own blood upon it, and finally by His death, He reconciled mankind to the Father, by thus interceding for it.

As this is among the chief things of the doctrine of those who separate faith from its life, which is charity, I will state briefly how the Divine is thereby blasphemed. It is blasphemed by this, that they believe and think that the Divine discarded or rejected the human race from itself, when in fact God is love itself, mercy itself, and goodness itself, and these are His *Esse*; evidently, therefore, it is impossible for God to discard or reject a single one of the human race, for this would be to act against His own *Esse*, which, as has been said, is the source of all love, all mercy, and all good. It would be impossible for any angel or any man who is in love, mercy, and good from the Lord, to do this; and yet man's love is finite, while the Divine love is infinite. God the Father's discarding or rejecting the human race they call vindictive justice, of which they have no other idea than that of a king or judge avenging an evil done to him, consequently that it is like their vengeance, in which there cannot but be something of anger. To prove this they cite passages from the Word where God is called an avenger, a revenger, jealous, angry, wrathful; and these passages of the Word they thus falsify, since these expressions are used in the sense of the letter of the

Word according to appearances. For when a man after death becomes a spirit, if he is in evils from the life he has lived in the world he turns himself away from the Lord; and when he turns himself away from the Lord and denies Him he can no longer be so under the Lord's protection that his evil does not punish him, for the punishment of evil is in the evil, as the reward of good is in the good. But because the punishment of evil by the evil, or by those who are evil, appears as if it were punishment by the Divine, so from that appearance the Divine is said in the Word to be angry, to condemn, to cast into hell, and the like; although the Lord condemns and punishes no one (as can be seen in *Heaven and Hell*, n. 545-550, under the head, The Lord casts no one down into Hell, but the spirit casts himself down). From all this can be seen how the Divine is blasphemed by the falsification of the Word. For it is thought that God is in some respect an avenger, or revenger, that He is angry, that he casts into hell and punishes, when in fact it is evil that punishes itself, that is, hell from which evil is, and not the Divine. The Divine is blasphemed by the falsification of the Word also by their believing and thinking that God the Father wished to be reconciled to the human race by the punishment of extreme condemnation, which was the passion of the cross, thus by the blood of His Son; and that by this He was moved and is moved to mercy. Who that has an enlightened understanding does not see that this, too, is contrary to the Divine, and therefore contrary to the genuine truth of the Word? For as what is contrary to the Divine is blasphemy, so to wrest the sense of the letter of the Word to corroborate this doctrine is blasphemy. But more about this in what follows.

[b.] [3.] What, then, is signified by "blasphemy" can be seen from passages in the Word where it is mentioned; from which these only will be cited here. In the Gospels:

Jesus said, "Every sin and blasphemy shall be forgiven unto men, but blasphemy of the Spirit shall not be forgiven unto men. And whosoever shall speak a word against the Son of man it shall be forgiven him, but whosoever shall speak against the Holy Spirit it shall not be forgiven him, neither in this age nor in that which is to come" (*Matt. xii. 31, 32*).

"I say unto you, All sins shall be forgiven unto the sons of men. . . . But whosoever shall blaspheme against the Spirit, hath not forgiveness to eternity, but shall be subject to an eternal judgment" (*Mark iii. 28, 29*).

"Every one who shall speak a word against the Son of man it shall be forgiven him, but unto him that blasphemeth the Holy Spirit it shall not be forgiven" (*Luke xii. 10*).

What is signified by "sin and blasphemy against the Holy Spirit," and what by "a word against the Son of man," has not hitherto been known in the church, and for the reason that it has not been known what is meant strictly by "the Holy Spirit," and what by "the Son of man." "The Holy Spirit" means the Lord in relation to Divine truth such as it is in the heavens, that is, the Word such as it is in the spiritual sense, for this is Divine truth in heaven. And "the Son of man" means Divine truth such as it is on the earth, that is, the Word such as it is in the natural sense, for this is Divine truth on the earth. When it is known what is meant by "the Holy Spirit," and what by "the Son of man," it can also be known what is signified by "sin and blasphemy against the Holy Spirit," and by "a word against the Son of man;" also why "a word against the Son of man" can be forgiven, and "sin and blasphemy against the Holy Spirit" cannot. "Sin and blasphemy against the Holy Spirit" means to deny the Word, and to adulterate its essential goods and falsify its essential truths; while "a word against the Son of man" means to interpret the natural sense of the Word, which is the sense of its letter, according to appearances. [4.] To deny the Word is a sin that "can be forgiven neither in this age nor in that which is to come," that is, to eternity, and he who does it "is subject to an eternal judgment," because those who deny the Word deny God, deny the Lord, deny heaven and hell, and deny the church and all things pertaining to it; and those who deny these are atheists, who, although with their lips they attribute the creation of the universe to some Supreme Entity, or Deity, or God, yet in heart ascribe it to nature. Because such by denial have dissolved all bond of connection with the Lord they must needs be separated from heaven and conjoined to hell. To adulterate the essential goods of the Word and to falsify its essential truths is blasphemy against the Holy Spirit that cannot be forgiven, because "the Holy Spirit" means the Lord in relation to Divine truth such as it is in the heavens, that is, the Word such as it is in the spiritual sense, as has been said above. In the spiritual sense are genuine goods and genuine truths; but in the natural sense these are as it were clothed, and only here and there are naked. They are therefore called apparent goods and truths. These are what are adulterated and falsified; and they are said to be adulterated and falsified when they are so explained as to be contrary to genuine goods and truths, for heaven then removes itself and man is separated from it; and for the reason, as has been said, that genuine goods and

truths constitute the spiritual sense of the Word in which the angels of heaven are. For example, heaven is removed from man when the Lord and His Divine are denied, as was done by the Pharisees who said that the Lord wrought miracles by Beelzebub and had an unclean spirit; and because they thus denied Him and His Divine He said that this was sin and blasphemy against the Holy Spirit, because it was against the Word, as may be seen in the preceding verses of these chapters in the Gospels. For the same reason the Socinians and Arians, who deny the Divine of the Lord, although they do not deny the Lord, are out of heaven, and cannot be received by any angelic society. [5.] Take, as another example, those who exclude the goods of love and the works of charity from among the means of salvation, and who claim that faith, exclusive of these, is the sole means of salvation, and who confirm this opinion not only by doctrine but also by their life, saying in heart, Goods do not save me nor evils condemn, because I have faith. Such also blaspheme the Holy Spirit, for they falsify the genuine good and truth of the Word, and this in a great many passages, where love and charity and deeds and works are mentioned. Moreover, as has been said above, in each and every thing of the Word there is a marriage of good and truth, thus of charity and faith; consequently when good or charity is taken away that marriage perishes, and instead there is adultery, the nature of which will be explained elsewhere. This is why these, too, cannot be received into heaven; and for the further reason that they have put earthly love in place of heavenly love and evil works in place of good works, because their works are from earthly love, and when this is separated from heavenly love it is infernal love. But it is otherwise with those who believe, indeed, from the doctrine of the church and from their teachers, that faith is the only means of salvation, or who have learned this, but inwardly neither affirm it nor deny it, and who, nevertheless, live a good life from the Word, that is, because the Lord has so commanded in the Word. Such do not blaspheme the Holy Spirit, for they do not adulterate the goods of the Word nor falsify its truths, and therefore they have conjunction with the angels of heaven. Moreover, few of such know that faith is anything else than believing in the Word. The dogma of justification by faith alone without the works of the law they do not apprehend, because it transcends their understanding. [6.] These two examples are cited to make known what is meant by "sin and blasphemy against the Holy Spirit," that is, that sin against

it is to deny Divine truth, thus the Word, and that blasphemy against it is to adulterate the essential goods of the Word and falsify its essential truths. Let it be noted that the good of the Word when adulterated is evil, and that its truth when falsified is falsity.

[c.] "A word against the Son of man" signifies to interpret the natural sense of the Word, which is the sense of its letter, according to appearances, because the Son of man means the Lord in relation to Divine truth such as it is on earth, thus such as it is in the natural sense. Such a word is forgiven unto men, because most things in the natural sense of the Word, or the sense of its letter, are goods and truths clothed, and some only are naked, as they are in the spiritual sense; and goods and truths that are clothed are called appearances of truth. For the Word in its outmosts is like a man clothed with a garment, but with his face and hands naked; and where the Word is thus naked its goods and truths appear naked, as they do in heaven, thus such as they are in the spiritual sense. There is, therefore, nothing to hinder those who are enlightened by the Lord from seeing, or to hinder those who are not so enlightened from confirming, the doctrine of genuine good and genuine truth from the sense of the letter of the Word. The Word is such in the sense of the letter that it may be a basis for the spiritual sense; thus, too, it is accommodated to the comprehension of the simple, who, unless things are so stated, are unable to perceive them, and when perceived, to believe and do them. [7.] Moreover, because the Divine truths in the sense of the letter of the Word are for the most part appearances of truth, and the simple in faith and heart cannot be raised above them, it is not sin or blasphemy to interpret the Word according to appearances, provided principles are not formed from appearances and so confirmed as to destroy Divine truth in its genuine sense. For example, where it is said,

"Behold the Lamb of God, that taketh away the sin of the world" (*John* i. 29);

and

"This is My blood, that of the new testament, which is poured out for many for the remission of sins" (*Matt.* xxvi. 28);

and again,

"Michael and his angels fought against the dragon" and his angels.
"And they overcame him through the blood of the Lamb" (*Apoc.* xii. 7, 11);

and when from these words it is believed in simplicity that the

Lord suffered the passion of the cross on account of our sins, and that through this suffering and His blood He redeemed us from hell,—since this is an apparent truth, and can be stated and believed, it does not condemn the simple in faith and heart. But to establish a principle from these words, and to confirm that principle so far as to hold that God the Father was and is in this way reconciled to man, and that man is justified and saved by his faith alone without the good things of charity, which are good works, and to be in that principle in life as well as in doctrine,—this cannot be forgiven. [8.] From all this it can be seen that “blasphemy against the Holy Spirit” signifies the falsification of the Word even to the destruction of Divine truth in its genuine sense. Therefore “a name of blasphemy” signifies the falsification of Divine truth, thus of the Word, because it is called blasphemy when any one speaks against God; and to speak against God is to speak against Divine truth, for Divine truth going forth from the Lord is what is meant in the Word by “God.” It is also to speak against Divine good, which is meant by “Jehovah,” and by “the Lord.” And as it is blasphemy to speak against God, and thus against the Word, since the Word is Divine truth, it follows that blasphemy is to falsify the Word. For those who falsify the Word make its truth to be falsity, and falsity unceasingly speaks against truth, and even assaults it. This is why “blasphemy” signifies the falsification of the Word, even to the destruction of its genuine good and genuine truth. [9.] The like is said of the “scarlet beast” further on in the *Apocalypse*:

The woman sitting upon the scarlet beast was full of names of blasphemy (xvii. 3).

That beast with the woman sitting on it there means Babylon; and “names of blasphemy” mean adulterations of the good and falsifications of the truth of the Word; and these, as has been said, are blasphemies against the Lord. [10.] That “blasphemies” signify to believe and speak wickedly and falsely about God and about Divine truth can be seen from other passages in the Word. As in *Isaiah*:

“Jehovah said, Be not afraid on account of the words which thou hast heard, wherewith the servants of the king of Assyria have blasphemed Me.” And Hezekiah the king prayed, and said, “Hear,” O Jehovah, “all the words of Sennacherib, who hath sent to blaspheme the living God And Jehovah spake concerning him, . . . Whom hast thou blasphemed and reviled, and against whom hast thou exalted thy voice and lifted up thine eyes on

high? Against the Holy One of Israel! By the hand of thy servants thou hast blasphemed the Lord" (xxxvii. 6, 15, 17, 23, 24).

From this, too, it can be seen that blasphemy is predicated of false speaking against God. For "the king of Assyria," who at that time was Sennacherib, signifies the rational, but here the rational perverted, which speaks against Divine truth, treats it opprobriously, and wrests it by falsities; and this is to falsify it, as has been said above. The falsities spoken against Divine truth are signified by the things mentioned in verses 10-13, 24, 25, which were all not only blasphemies against God but also falsifications of Divine truth. [11.] In Moses:

"As to the soul that doeth with a high hand, . . . the same blasphemeth Jehovah, . . . in that he hath despised the word of Jehovah and hath broken His commandment, that soul shall be utterly cut off, its iniquity shall be upon it" (*Num.* xv. 30, 31).

This treats of those who act against the commandments of God given through Moses, not through error only, but also from purpose (as is clear from verse 23 and those that follow in this chapter); here those who so act from purpose are treated of, and this is meant by "doing with a high hand." And since to act against a commandment is to act against Divine truth, and to act against this from purpose is to act from an intention of the will, and from that to utter falsity, which is an actual adulteration and falsification of the Word, it is said "the soul that blasphemeth Jehovah." And as this is the same as sin and blasphemy against the Holy Spirit it is said, "that soul shall be utterly cut off, its iniquity shall be upon it," "its iniquity shall be upon it" signifying that it cannot be forgiven. [12.] That blasphemy is predicated of evil speaking and false speaking about God, and thus about Divine truth, it is unnecessary to confirm here by many passages from the Word; not only because any one can see that blasphemy is nothing else in the spiritual sense, but also because there are various kinds of it; consequently in human languages, as in the Hebrew, there are various terms by which the kinds of blasphemy of God and of Divine truth are expressed, such as calumny, contumely, ignominy, opprobrium, reproach, rebuke, jesting, scoffing, mocking, and others, each of which is used in the Word with a generic and specific difference, to analyze and explain which would require many pages.

VERSE 2.

779. "And the beast which I saw was like unto a leopard, and his feet were as of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power and his throne, and great authority."

2. "And the beast which I saw was like unto a leopard" signifies reasonings that are discordant, and yet appear to be coherent [n. 780]; "and his feet were as of a bear" signifies from natural things, which are fallacies [n. 781]; "and his mouth as the mouth of a lion" signifies reasonings from falsities destroying the truths of the Word [n. 782]; "and the dragon gave him his power and his throne and great authority," signifies that those who separate faith from life support and corroborate their doctrinals by reasonings from fallacies, and thus powerfully seduce [n. 783].

780[a]. [Verse 2.] "And the beast which I saw was like unto a leopard" signifies reasonings that are discordant, and yet appear to be coherent.—This is evident from the signification of "a beast coming up out of the sea," which is here treated of, and which means reasonings from the natural man confirming the separation of faith from life (see above, n. 774), so here it means such reasonings; also from the signification of a "leopard," as meaning reasonings that are discordant and yet appear to be true. Such is the signification of a "leopard" because the skin of the leopard is marked and variegated with spots, from which variegation it appears not unbeautiful; also because it is a fierce and cunning animal, and swifter than all others in seizing its prey; and because those who are versed in reasoning adroitly in confirming the dogma of the separation of faith from good works by reasonings from the natural man are of like character, and because this dogma, although it is inconsistent with truths, is made to appear as if it were in harmony with truths, therefore that beast appeared as to its body like a leopard. [2.] As this is the signification of the "leopard," I will first illustrate by some examples how those who separate faith from its life, which is good works, make things that are discordant to appear by their reasonings to be coherent. In many passages of the Word heresies are represented by "idols" which the workman forms by various means to make them appear in the figure of a man, and yet no life can be imparted to them so that they may see, hear, move the hands and feet, and speak. This I have seen done in the spiritual world by some who had separated faith from good works; and this work continued for many hours; and when the idol had been made it appeared in the sight of many like an image of a man, but before the eyes of angels like a monster. More-

over, they wished to impart to it something of life by means of their arts; but this they were unable to do. [3.] Such things take place in the spiritual world, because all things that are seen in that world are representative of spiritual things, and these are exhibited in such forms as exist in this world; consequently beasts of the earth of every kind and birds of heaven are seen there; also houses and apartments in them, with various decorations, likewise gardens and parks full of trees bearing fruits and flowers, also tables are seen and eatables of every kind upon them, with innumerable other things, which are all from a spiritual origin, and are therefore representative of spiritual things. For the same reason some there form various things by means of which spiritual things are presented in effigy. This is why they also desired to exhibit faith separated from good works under the image of a man in order to persuade the simple by that appearance that that heretical dogma is Divine truth. For every truth from the Lord is in its form a man; therefore the angels, as they are recipients of Divine truth from the Lord, are human forms, and in fact, whatever is in an angel from Divine truth has such a form. (That this is so can be seen from many things in *Heaven and Hell*, especially in n. 460.) That "idols" signify in the Word false doctrinals from self-intelligence that appear to be truths, can be seen above (n. 587). This has been said to make known that upon all heresies, and especially upon this universal one of the separation of faith from good works, an appearance can be induced by reasonings as if they were from truths and not from falsities. [4.] But this shall be illustrated by an example. Who may not be brought to believe that faith alone is the only means of salvation, since man is unable to do good of himself which is good in itself? For this appears to every one at first sight as a necessary consequence, and thus to agree with truth; and it is not then recognized to be a reasoning from the natural man confirming the separation of faith from good works; and when a man has been persuaded by this reasoning he thinks that there is no need to attend to his life, because he has faith. But he who is in such a persuasion is not aware that to do good from the Word, that is, because it is commanded in the Word, is to do good from the Lord, and that thus a man may do good from himself, and yet may believe that it is from the Lord. But about this more will be said in what follows. From this much it can be seen how the appearance can easily be induced by reasonings that the falsity that universally prevails in the Christian Church is in agreement with

this truth, that every good that is good in itself is from the Lord, and not at all from man, from which it is inferred that a man can refrain from doing good and yet be saved; when in fact, this is in entire disagreement with the truth.

[b.] [5.] That such is the signification of the "leopard" can be seen from the following passages. In *Jeremiah*:

"Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good who have been taught to do evil" (xiii. 23).

"Can the Ethiopian change his skin" signifies that evil cannot change its nature, for "the Ethiopian" because he is wholly black, means evil in its form, and the skin, because it is the outermost part of man, and corresponds to his sensual, means his nature. "Or the leopard his spots" signifies that neither can the falsity of evil change, "leopard" here meaning falsity from evil, since it means truth falsified by reasonings; and "spots" mean things falsified. As both of these are against good it is said, "Then may ye also do good who have been taught to do evil." It is said that both are against good, namely, evil and the falsity of evil, because evil of the will and falsity of the understanding therefrom are meant. Evil of the will is evil from its nature, and falsity of the understanding becomes evil by act; for the will acts and does evil by means of the understanding. [6.] In *Isaiah*:

"Righteousness shall be the girdle of His loins, and truth the girdle of his thighs; therefore the wolf shall dwell with the lamb, and the leopard with the kid, . . . the calf and the young lion and the fatling together, and a little boy shall lead them" (xi. 5, 6).

This is said of the Lord and His kingdom, and of the state of innocence and peace therein. That this is said of the Lord is evident from the first verse of the chapter, where it is said that "there shall go forth a shoot out of the stem of Jesse, and a branch out of his roots shall bear fruit." "Righteousness shall be the girdle of his loins, and truth the girdle of His thighs," signifies that Divine good going forth from the Lord's Divine love shall conjoin those in heaven and in the church who are in love to Him; and that Divine truth going forth from Him shall conjoin those in heaven and in the church who are in love towards the neighbor. "Righteousness" when predicated of the Lord means the Divine good, and "his loins" mean those who are in love to Him; "truth" means the Divine truth; "His thighs" mean those who are in love towards the neighbor; and "girdle" signifies conjunction with such in heaven and in the church. "Therefore shall dwell"

signifies a state of peace which exists when nothing of evil from hell is feared, because it can do no harm; “the wolf with the lamb and the leopard with the kid” signifies that no evil or falsity shall harm those who are in innocence and in charity from the Lord, a “wolf” signifying the evil that is the opposite of innocence, and that endeavors to destroy it, a “leopard” meaning the falsity that is the opposite of charity and that endeavors by reasonings in favor of faith to destroy charity, a “lamb” signifying innocence, and a “kid” charity. “The calf and the young lion and the fatling together” signifies that infernal falsity shall not harm the innocence of the natural man, or any affection for good of the natural man, a “calf” signifying the innocence of the natural man, a “fatling (or ox)” an affection of the natural man; and a “lion” infernal falsity in respect to its power and eagerness to destroy Divine truth. “And a little boy shall lead them” signifies the state of innocence and love to the Lord in which they will be, “a little boy” signifying innocence together with love to the Lord, for love to the Lord makes one with innocence, because those who are in that love are also in innocence, as those are who are in the third heaven, and who consequently appear to the eyes of others like infants and little boys. [7.] In *Jeremiah*:

“A lion out of the forest hath smitten” the great men of Jerusalem; “the wolf of the plains shall spoil them; the leopard is watching against their cities; every one that shall go out shall be torn in pieces, because their transgressions have been multiplied, their backslidings have become strong” (v. 6).

This is said of the falsification of truth in the church. “The great men of Jerusalem” mean those who excel others in teaching truths and goods; and “Jerusalem” means the church in respect to doctrine. “A lion out of the forest” that smote the great men, signifies the dominion of infernal falsity; the “wolf” that shall spoil them signifies the dominion of evil therefrom, both of these, the falsity and the evil, are meant in reference to their destroying the truths and goods of the church. “The leopard watching against the cities” signifies reasonings from falsities of evil against truths of doctrine, “cities” signifying doctrinals, thus truths of doctrine. “Every one that shall go out shall be torn in pieces” signifies that every one who recedes from truths of doctrine shall be destroyed by falsities. The “transgressions” that have been multiplied signify falsifications of truth; the “backslidings” that have become strong signify adulterations of good. That falsifications of truth and adulterations of good

are signified by "transgressions" and "backslidings" is evident from the following verse, where it is said that "they committed adultery, and entered in crowds the house of a harlot," which signifies such falsifications and adulterations. [8.]

In *Habakkuk*:

"Whose horses are swifter than leopards and more fierce than the wolves of the evening, so that her horsemen spread themselves" (i. 8).

This is said of the devastation of the church by the adulteration of truth, which is signified by the Chaldean nation, of which these things are spoken. "Whose horses are swifter than leopards" signifies an eagerness to seduce by reasonings, and a consequent expertness in seducing; such eagerness and expertness are signified by their "lightness (or swiftness)," "horses" here signifying reasonings from the natural man. And as "horses" and "leopards" have a like signification it is said, "whose horses are swifter than leopards." "More fierce than the wolves of the evening" signifies craftiness in deceiving by fallacies; the fallacies of the senses are here signified by "the wolves of the evening" because they are fallacies from the sensual man, which in darkness sees falsities as truths. "So that her horsemen spread themselves abroad" signifies so that the truths of the Word by adulteration become heresies, "horsemen" meaning heresies because "horses" mean reasonings by which falsities are confirmed. [9.]

In *Daniel*:

The third beast coming up out of the sea was "like a leopard, which had four wings like birds' wings upon its back" (vii. 6).

The gradual devastation of the church is here depicted by "the four beasts coming up out of the sea," and this third beast, which was "like a leopard," has the same signification as the leopard here treated of in the *Apocalypse*, namely, reasonings that are discordant and yet appear to be coherent; "which had four wings like birds' wings upon its back" signifies appearing like an understanding of good and truth from the adaptation thereto of the sense of the letter of the Word. [10.] In *Hosca*:

"I knew thee in the desert, in a land of droughts; when they had pasture they were filled; when they were filled their heart was lifted up; therefore they have forgotten Me, therefore am I become to them as a lion, as a leopard will I watch over the way" (xiii. 5-7).

"I knew thee in the desert, in the land of droughts," signifies a

state without good and without truths, “desert” meaning a state without good, and “land of droughts” a state without truths; “when they had pasture they were filled” signifies when goods and truths were given them, that is, when they were instructed respecting them from the Word, even to the full nourishment of the soul; “when they were filled their heart was lifted up” signifies when by reason of such fulness they exalted themselves above all others, believing that for that reason heaven was for them alone and for no others. “Therefore they have forgotten Me” signifies that pride has obliterated goods and truths, and thus their desire and with it their heart has receded from the Lord. “Therefore am I become to them as a lion” signifies the consequent devastation of every truth of the church; “and as a leopard will I watch over the way” signifies falsification of truth by reasonings from the natural man, a “leopard” signifying falsification by reasonings, “the way” truth leading to good, and “to watch” intention to pervert. This is said of the Lord in the sense of the letter of the Word, according to the appearance of truth, in which nevertheless lies hidden the genuine truth (which is the spiritual meaning of the Word) that it is not the Lord that as a lion devastates the church, or that as a leopard falsifies truths by reasonings, but it is the man himself that does this when his heart is lifted up. All this makes clear what is signified in the Word by a “leopard.”

781[a]. “*And his feet were as of a bear*” signifies *from natural things which are fallacies*.—This is evident from the signification of “feet,” as meaning natural things (see above, n. 69, 600[a], 632, 666); also from the signification of a “bear,” as meaning those who are in power from the natural sense of the Word, both the good and the evil (of which presently). The “feet” of the beast whose body was like a leopard’s and whose feet were like a bear’s signifies fallacies, because a “leopard” signifies reasonings which are discordant and yet appear to be coherent (see just above, n. 780), and so far as such reasonings are from the outmost natural, which is the sensual, they are fallacies, which are signified by “the feet of a bear.” [2.] Beasts, both clean and unclean, are mentioned in many passages in the Word, and they signify various things pertaining either to heaven or to hell; clean and useful beasts signify such things as pertain to heaven, unclean and useless beasts such things as pertain to hell. But what pertaining to heaven or to hell is signified can be best known from representatives in the spiritual world, where also

beasts are seen, all of which are appearances representing such things as angels or spirits are thinking from their affections, inclinations, appetites, pleasures, and desires. These things are there presented to their sight in various forms, as gardens, forests, fields, plains, and also fountains; likewise palaces and houses, and chambers therein, in which are decorative and useful things; also tables are seen upon which are various kinds of food. These things are also exhibited in the forms of animals of the earth, birds of heaven, and creeping things, in an infinite variety; not only in the forms of such animals and birds as are upon our earth, but in forms made up of several forms, which never existed on any earth, many of which it has been granted me to see. When these are seen their spiritual origin and thus what they signify is at once known. But as soon as the spirit or angel ceases from his thought and meditation these animals and birds instantly vanish. [3.] That such things are seen in the spiritual world is clearly evident from like things seen by the prophets; as that the Lord appeared like a lamb; cherubs were seen with faces like a lion, an ox, and an eagle (described in *Ezekiel*); horses were seen going forth out of the book of life when the Lamb opened its seals, also a white horse, and many white horses upon which those in heaven rode (in the *Apocalypse*); also white, bay, red, black, and grised horses (in *Zechariah*); there was also seen a red dragon having many heads and horns; and now here was seen a beast like a leopard, with the feet of a bear and the mouth of a lion; also another beast having two horns like a lamb, and afterwards a scarlet beast upon which sat a woman. Again, to Daniel four beasts coming up out of the sea appeared, the first of which looked like a lion with wings of an eagle, the second like a bear, the third like a leopard which had four wings, and the fourth terrible. All this makes clear not only that such beasts appear in the spiritual world, but also that they are significative; and from this it can also be seen that all the beasts as well as all the birds mentioned in the Word are significative of such things as are represented by beasts in the spiritual world. What is signified by a "bear" will be told in what follows.

[6.] [4.] Before this is shown from the Word I will illustrate by some examples what is meant by the fallacies that are here signified by "feet as of a bear." Many things that man reasons and forms conclusions about from the natural man without spiritual light, that is, without the light of the under-

standing enlightened by the Lord, are called fallacies, for the natural man takes the ideas of his thought from earthly, corporeal, and worldly things, which in themselves are material; and when a man's thought is not raised above these he thinks materially about things spiritual; and every thing belonging to material thought without spiritual light is derived from the loves of the natural man and from their delights, which are contrary to heavenly loves and their delights. This is why conclusions and reasonings from the natural man alone and its delusive lumen are fallacies. But let this be illustrated by examples. [5.] That a cogitative faith saves is a fallacy, since man is such as his life is. That a cogitative faith is spiritual is a fallacy, since to love the Lord above all things and the neighbor as oneself is the spiritual itself, and to love is to will and do. That faith can be given in a moment is a fallacy, since man must be purified from evils and from falsities therefrom and be regenerated by the Lord, and this is a long-continued process, and only so far as man is purified and regenerated does he receive spiritual faith. That man can receive faith and be saved at the hour of death whatever his life may have been is a fallacy, since a man's life continues the same, and he is judged according to his deeds and works. [6.] That little children have faith through baptism is a fallacy, since faith must be acquired through knowledges of truth and good, and by a life in accordance with them. That through faith alone the church exists in man is a fallacy, since it is through the faith of charity that the church exists in him; and charity is of the life, and not of faith separated from the life. That man is justified by faith alone, and that the merit of the Lord is thereby imputed to him when he is justified, and that afterwards nothing can condemn him, is a fallacy, since faith without the life of faith, which is charity, is like something that is said to be living but has no soul, and in itself is dead; for charity is the soul of faith, because it is its life; consequently man is not justified by a dead faith, much less is the merit of the Lord imputed and salvation effected by it; and where there is no salvation there is damnation. [7.] That in faith alone love and charity are implanted is a fallacy, since love and charity are willing and doing, for what a man loves he not only thinks but also wills and does. That where "doing" and "deeds" and "works" are mentioned in the Word to have faith is meant, because these are present in faith, is a fallacy, since these are as distinct as thought and will are; for a man can think many things

that he does not will, while what he wills he thinks when left alone to himself; and to will is to do. Moreover, the will and the thought therefrom are the real man, and not the thought separate; and deeds and works are of the will and of the thought therefrom; while faith alone is of the thought separate from deeds and works, which are of the will. [8.] That faith must be separated from good works because a man is unable to do good of himself, and if he does good he places merit in it, is a fallacy, since man when he does good from the Word does not do it from himself but from the Lord, because the Lord is in the Word and is the Word; and man does not do good of himself, when he does it as of himself and yet believes that he does it from the Lord, because from the Word; moreover, when a man believes that the good that he does is from the Lord he cannot place merit in what he does. That the understanding must be held bound under obedience to faith, and that faith seen by the understanding is not spiritual faith, is a fallacy, since it is the understanding that is enlightened in the things of faith when the Word is read; and when enlightenment is excluded the understanding does not know whether a thing is true or false; and in that case faith does not become a man's own faith but the faith of another in him, and this is a traditional faith, and when it is confirmed it becomes a persuasive faith, which can see falsities as truths and truths as falsities. This is the source of heretical faith. [9.] That the confidence that is called saving faith, accepted without understanding, is spiritual confidence is a fallacy, since a confidence that is apart from understanding is persuasion from another, or from confirmation by passages gathered up here and there from the Word, and by reasonings from the natural man adapted to a false principle. Such confidence is a blind faith, which is merely natural because it does not see whether a thing is true or false. Moreover, all truth wishes to be seen because it belongs to the light of heaven; and truth that is not seen may be falsified in many ways; and falsified truth is falsity. [10.] Such are the fallacies that pertain to such faith as is separated from good works. There are yet many others that pertain not only to faith but also to good works, to charity, and to the neighbor, and especially to such harmonizings of these with faith as are skilfully concocted by the learned. Such fallacies are signified by "the feet of a bear," because a "bear" signifies those, both the well disposed and the wicked, who have power from the natural sense of the Word. And as "feet" signify things nat-

ural, "the feet of the bear" signify the fallacies from which the sense of the letter of the Word is falsified by reasonings, and into which the appearances of truth of that sense are changed.

[c.] [II.] That a "bear" signifies power from the natural sense of the Word, belonging both to the well disposed and to the wicked, can be seen from the following passages. In the *Second Book of Kings*:

When Elisha went up to Bethel, "as he was going in the way there came forth little children out of the city and mocked him, and said unto him, Go up thou baldhead, go up thou baldhead. And he looked behind him and saw them, and cursed them in the name of Jehovah; and there came forth two she-bears out of the wood, and tare forty-two children of them" (ii. 23, 24).

Why little children were cursed by Elisha and in consequence were torn by two bears because they called him "baldhead," can be known only by knowing what "Elisha" represented, and what a "baldhead" signifies, and what "bears" signify. This evidently was not done by Elisha from unrestrained anger and without just cause, for he could not have been so cruel to little children for merely saying, "Go up thou baldhead." This was an insult to the prophet, but not a sufficient reason for their being torn in pieces by bears. But this was done because Elisha represented the Lord in respect to the Word, thus the Word that is from the Lord. "Bald head" signified the Word deprived of the natural sense, which is the sense of the letter; and "bears out of the wood" signified power from the natural sense or sense of the letter of the Word, as has been said above; and these "children" signified such as blaspheme the Word because its natural sense is such as it is; and "forty-two" signifies blasphemy. This makes clear that this represented and thus signified the punishment for blaspheming the Word. For all the power and sanctity of the Word are gathered up and have their seat in the sense of its letter; for without this sense the Word could not exist, since without it the Word would be like a house without a foundation, which would be shaken by the wind, and thus be overthrown and fall to pieces. It would also be like a man without a skin, which surrounds and holds the enclosed viscera in their position and order. And as this is the signification of "baldness," and "Elisha" represented the Word, the children were torn in pieces by bears to signify the power from the natural sense of the Word, which is the sense of the letter, both with the well disposed and with the wicked. All this makes clear that the histories of the Word, as well as its prophecies,

contain a spiritual sense. [12.] The bear that David smote has a like signification; this is described in the *First Book of Samuel*:

“David said unto Saul, Thy servant was keeping his father’s flock, and there came a lion and a bear and took away a sheep from the flock; I went out after him and smote him. . . . ; and when he arose against me I took hold of his beard and smote him and slew him. Thy servant smote both the lion and the bear. Therefore this uncircumcised Philistine shall be as one of them, because he hath tauntingly challenged the ranks of the living God” (xvii. 34-37).

Power was given to David to smite the lion and the bear that took away the sheep from the flock, because “David” represented the Lord in reference to Divine truth in which those who are of His church are instructed; and a “lion” signifies the power of spiritual Divine truth, and in the contrary sense, as here, the power of infernal falsity against Divine truth; while a “bear” signifies the power of natural Divine truth, and in the contrary sense the power of falsity against that truth. But “a sheep from the flock” signifies those who are of the Lord’s church. And as this was here represented, the power was given to David to smite the bear and the lion, to represent and signify the Lord’s power to defend by His Divine truth His own in the church from falsities of evil that are from hell. David’s taking hold of the beard of the bear involves an arcanum that may be disclosed, but can with difficulty be comprehended. The “beard” signifies Divine truth in outmosts, in which its essential power rests. This truth the evil who are in falsities confess with the lips, but they misuse it for destructive purposes; and when it is taken away they no longer have any power. This is why he slew the bear and smote the lion. But this will be further explained elsewhere. “Goliath,” who was a Philistine and was therefore called “uncircumcised,” signifies such as are in truths without good; and truths without good are truths falsified, which in themselves are falsities. “One uncircumcised” signifies such as are in unclean corporeal loves; for the foreskin corresponds to such loves. This makes clear what the victory of David over Goliath represented. From this it can be seen why

David is compared by Hushai to a bear bereaved in the field (2 *Sam.* xvii. 8).

[d.] [13.] In *Daniel*:

Another beast coming up out of the sea was “like to a bear, and it raised itself upon its side, and three ribs were in its mouth between its teeth; and they said unto it, Arise, devour much flesh” (vii. 5).

The four beasts coming up out of the sea depict the successive states of the church, even to its devastation, which is its end. This second beast, which was "like to a bear," signifies falsification of the truth of the Word, the power of which still remains in the sense of the letter. The eagerness to falsify its goods is signified by "raising itself upon one side." The "three ribs in the mouth between the teeth" signify knowledges of truth from the Word in abundance, which are perverted by reasonings from fallacies; and "to devour much flesh" signifies the destruction of good by falsities, and the appropriation of evil. [14.] In *Hosea*:

"I am become to them as a lion, as a leopard will I watch over the way; I will meet them as a bear that is bereaved; . . . and there I will devour as a fierce lion; the wild beast of the field shall rend them" (xiii. 7, 8).

The signification of the words, "I am become to them as a lion, as a leopard will I watch over the way," was explained in the preceding article. "To meet them as a bear that is bereaved" signifies the falsification of the sense of the letter of the Word; "to devour as a fierce lion" signifies the destruction and devastation of every truth of the Word, and thus of the church; "the wild beast of the field shall rend them" signifies that they will be destroyed by falsities from evil. [15.] In *Lamentations*:

"Although I cry out and shout he shutteth out my prayers, he hath hedged about my ways with hewn stone, he hath overturned my paths; a bear lying in wait for me, a lion in secret places. he hath perverted my ways, . . . he hath made me desolate" (iii. 8-11).

This is a lamentation from God respecting the desolation of truth in the church; and that they cannot be heard by reason of falsities is signified by "Although I cry out and shout he shutteth out my prayers." That falsities from self-intelligence turn away and reject the influx of truth is signified by, "he hath hedged about my ways with hewn stone, he hath overturned my paths," God's "ways and paths" signifying truths leading to good, and "hewn stone" what belongs to self-intelligence. Because this was the signification of "hewn stone" it was forbidden to build an altar of hewn stones, and likewise the temple at Jerusalem. "A bear lying in wait for me" signifies the natural man perverting the sense of the letter of the Word; "a lion in secret places" signifies the interior natural man from the evils in him perverting every sense of the truth of the Word and thus of the church, which is the source of falsities; "he hath perverted my ways, he hath made me desolate," signifies the devastation of the truth of the church. [16.] In *Amos*:

Woe unto you that desire the day of Jehovah. What to you is the day of Jehovah? It is a day of darkness and not of light; as one who fleeth from a lion meeteth a bear, or who cometh to a house and leaneth with his hand upon the wall and a serpent biteth him" (v. 18, 19).

"The day of Jehovah" means the coming of the Lord, who is the Messiah whom they expected; and as they believed that He would deliver them from earthly enemies, and would exalt them in glory above all other nations, they desired Him. But as the Lord came into the world not for the sake of any kingdom on earth but for the sake of a kingdom in heaven, and as the Jewish nation was in falsities of evil, and these were at that time brought to light, it is said, "Woe unto you that desire the day of Jehovah. What to you is the day of Jehovah? It is a day of darkness and not of light," "darkness and not light" meaning the falsities in which they were. "As one who fleeth from a lion meeteth a bear" signifies fear because of the dominion of falsity when truths are sought from the sense of the letter of the Word, which they cannot but falsify; for one is said "to flee from a lion and to meet a bear" when he is interiorly in falsity from evil, and is led to investigate truths from the sense of the letter of the Word, which he then, because of the interior dominion of falsity from evil, cannot but pervert. "Who cometh to a house and leaneth with his hand upon a wall and a serpent biteth him" signifies that when such a man in seeking goods consults the Word in the sense of the letter he does not see that evils pervert it, "the bite of a serpent" signifying falsification, here the falsification that arises from the interior dominion of falsity from evil. [17.] In *Isaiah*:

"The wolf shall dwell with the lamb, and the leopard with the kid; the calf shall lie down, and the young lion and fatling together, and a little boy shall lead them; and the heifer and the bear shall feed, and their young ones shall lie down together; the lion shall eat straw like the ox" (xi. 6, 7).

The signification of "the wolf dwelling with [the lamb, and the leopard with] the kid, and the calf and the young lion and the fatling lying down together, and a little boy leading them," has been explained in the preceding article. "The heifer and the bear shall feed, and their young ones shall lie down together," signifies the power and eagerness of the natural man to falsify the truths of the Word, and that these shall do no harm to the good of the natural man and its affection, "heifer" meaning the affection for good and truth of the natural man, and "bear" the power and eagerness of the natural man to falsify the truths of the sense of the letter of the Word. "The lion shall eat straw

like an ox" signifies that infernal falsity burning to destroy the truths of the church shall do no harm to the affection for good of the natural man, either as to the individual man in himself or as to men in relation to one another, nor shall it do harm to the Word, "straw" signifying the Word in the letter which is perverted by infernal falsity, but cannot be perverted by those who are in truths from good. [18.] In the same,

"We grope for the wall as the blind, and we grope as they that have no eyes, we stumble in the noon-day as in the twilight; among the living we are as dead; we roar all like bears . . . , and moaning we moan like doves; we look for judgment but there is none, for salvation but it is far from us; for our transgressions before Thee are multiplied, and our sins answer against us" (lix. 10-12).

"We grope for the wall as the blind, and we grope as they that have no eyes," signifies that there is no understanding of truth; "we stumble in the noon-day as in the twilight" signifies a falling into errors, although they are in the church where the Word is, by which they might come into the light of truth; "among the living we are as dead," signifies that they might be in spiritual life through the Word, and yet are not, because they are in falsities; "we roar like bears, and moaning we moan like doves," signifies the grief of the natural man, and the grief of the spiritual man therefrom; "we look for judgment but there is none, for salvation but it is far from us," signifies a hope for the enlightenment of the understanding, and consequent salvation, but in vain; "our transgressions against Thee are multiplied, and our sins answer against us," signifies by reason of falsities from evil. [19.] From all this it can now be seen that a "bear" signifies the natural man in respect to its power from the sense of the letter of the Word, in both senses, also in respect to its eagerness to falsify that sense. That this is what a "bear" signifies has been made evident to me by the bears seen in the spiritual world, in whose form the thoughts of those were represented who had been natural, and had studied the Word, but had wished to prevail by means of knowledge therefrom. Bears were also seen that had ribs between their teeth, like the bear described in the passage cited above from *Daniel*; and it was given to understand that the ribs represented the knowledges that they had drawn from the Word while in the world. White bears also appear there, which represent the power of the spiritual-natural man through the Word. Furthermore, beasts appear there made up of bears, panthers, wolves, and oxen, also the same furnished with wings, which are all significative of persons of such character when they are passing along in meditation.

782. *“And his mouth as a mouth of a lion”* signifies reasonings from falsities destroying the truths of the church.—This is evident from the signification of “mouth,” as meaning thought (see above, n. 580), but here reasoning (of which presently); also from the signification of a “lion,” as meaning infernal falsity in respect to its power (of which above, n. 278[*c*]). This is because a “lion” signifies Divine truth, for which reason the Lord is called “a lion” in the Word; consequently in the contrary sense a “lion” signifies infernal falsity in respect to its power to destroy Divine truth, and thus the Word; and this is especially done by adulterations and falsifications of it. And as a lion is the most powerful of animals, and its power increases according to its hunger to devour and consequently to seize its prey and tear it in pieces, so a “lion” signifies also an eagerness to destroy the truths of the Word. “Lions” have a like representation in the spiritual world, for lions also appear there, but the forms of lions are appearances arising from the eagerness of those who have great power to adulterate and falsify the truths of the Word whereby they are destroyed; with such this power increases according to their ability to reason. This is why “lions” signify in the Word in the contrary sense infernal falsity destroying the truths of the church. Because this is what a “lion” signifies, and because “the beast that was like unto a leopard” and that “had feet as of a bear” signifies reasonings confirming the separation of faith from life, by which the goods and truths of the Word are adulterated and falsified; so the “mouth” of that beast, which was “as the mouth of a lion,” signifies reasoning from falsities that destroy the truths of the Word. The “mouth,” in a strict sense, signifies thought; but as man’s speech is from the mouth, the “mouth” signifies the various things that flow from thought, as instruction, preaching, reasoning, here reasoning, because reasonings from the natural man are signified by the “beast” here treated of. But more will be said about this in the explanation of verses 5–7 of this chapter, in which are these words: “And there was given unto him a mouth speaking great things and blasphemies; and there was given unto him authority to make war forty-two months. And he opened his mouth in blasphemy against God, to blaspheme His name and His tabernacle and them that dwell in heaven. And it was given unto him to make war with the saints and to overcome them.” From that explanation it will be seen what power and eagerness, and what ability such have to falsify the truths and adulterate the goods of the Word by means of reasonings.

783. “*And the dragon gave him his power and his throne, and great authority,*” signifies that those who separate faith from life support and corroborate their doctrinals by reasonings from fallacies, and thus powerfully seduce.—This is evident from the signification of the “beast” to which the dragon gave his powers, as meaning reasonings from the natural man confirming the separation of faith from life (see above, n. 774). Such reasonings are from the fallacies of the senses, because that beast appeared like a leopard, and his feet were “as of a bear,” and “the feet of a bear” signify fallacies (see above, n. 781^[a,b]). Also from the signification of “giving his power, his throne, and great authority,” as meaning to support and corroborate doctrinals, “power” signifying efficacy, “throne” the church in respect to doctrine that is from falsities, and “great authority” support and corroboration thereby. That this multiplies reasonings and their fallacies has been shown above. [2.] It is not because the falsities in which they are have any power in themselves that those who separate faith from life, that is, from good works, have “power, a throne, and great authority,” for falsities from evil have no power whatever, since all power is in truths from good. But falsities have power over falsities, as like over like. This can be clearly seen from the power of infernal spirits with one another, which they exercise by things imaginary and by semblances of correspondences, by which they are desirous of seeming most powerful and mighty; and yet they have no power whatever against truths, and so wholly none that it is nothing at all. This I could prove by much experience were there space to digress so far in these explanations of the *Apocalypse*. But this can be seen from the fact that the hells, in which are myriads of myriads, are so held bound by Divine truth going forth from the Lord, that no one in them dare raise a finger of his hand; also from this fact that a single angel by means of truths from the Lord is able to lead, to control, to bind, or to scatter a thousand companies of evil spirits, and this merely by a look from a purpose of the will. Such power has been sometimes granted to me by the Lord. It may seem strange that the church at its end should be in falsities and in evils from them, and in evils and in falsities from them, and yet that truths from good have all power; and it seems as if such truths might be given by the Lord by means of truths from the Word. But the reason is that falsities have power in those who are in falsities from evil; and at the end of the church such falsities prevail, and when these prevail truths are not received.

For this reason falsities cannot be dispersed by truths, and therefore the devil is then called powerful, and loosed from bonds. This is why infernal falsity is called in the Word a "lion," a "bear," a "wolf," a "beast," also a "wild beast" strong and fierce. [3.] For the same reason those who are in falsities are called in the Word "powerful," "mighty," "lusty," "strong," "heroes," "rulers," "terrible," "dreadful," and "wasters," as can be seen from various passages, as from the following. In *Jeremiah*:

"Behold I bring upon you a nation from afar, O house of Israel, . . . a mighty nation, . . . all mighty men" (v. 15, 16).

In the same,

"Go up ye horses, rage ye chariots, ye mighty men go forth" (xlv. 9).

In the same,

"O sword against the mighty, that they may be dismayed" (l. 36).

In *Ezekiel*:

"I will give" Pharaoh "into the hand of a mighty one of the nations" (xxx. 11, 12).

In *Hosea*:

"Thou didst trust in thy way, in the multitude of thy mighty men" (x. 13).

In *Joel*:

"A people great and strong, . . . like heroes they run, . . . they climb over the wall" (ii. 2, 7).

In *Amos*:

"The refuge of the swift perisheth, and the mighty shall not confirm his strength, neither shall the powerful deliver his soul; . . . he that is mighty in his heart among heroes shall flee naked in that day" (ii. 14, 16).

In David:

"Rebuke the wild beast of the reed; the assembly of the mighty" (*Psalms* lxxviii. 30).

In the *First Book of Samuel*:

"The bows of the mighty are broken" (ii. 4).

In the *Apocalypse*:

All "the kings . . . and great ones, and rich, and the commanders of thousands, and the mighty, . . . hid themselves in caves and in the rocks" (vi. 15).

In *Matthew*:

"The rulers of the nations lord it over them, and their great ones exercise authority over them" (xx. 25).

And in *Luke*:

“This is your hour and the power of darkness” (xxii. 53);

and various other passages. [4.] To what has been said above it may be added, that infernal spirits believe themselves to be stronger and mightier than others, and this for the reason that they prevail over those who are in evils and in falsities therefrom, thus one infernal spirit over another infernal spirit, or one evil by means of falsity over another evil by falsity, and from this appearance they believe themselves to be mighty. But such power may be compared to that of a mite against a mite, or of a flea against a flea, of dust against dust, or of chaff against chaff, the power of which is merely relative to their mutual powers. Add to this that infernal spirits are elated in mind, and wish to be called strong, mighty, and heroes for the most trivial reasons. [5.] As “the power and great authority” that the dragon gave from himself to “the beast coming up out of the sea,” thus the power of infernal spirits over one another, are here treated of, I will unfold some arcana respecting their devices for acquiring power in the spiritual world. There are some who acquire for themselves power by means of the Word, for they are acquainted with some passages of it, and these they recite, and by these a communication with the simple good is effected and conjunction with them in respect to externals; and so far as they are in that conjunction they prevail over others. The reason is that all things of the Word are truths, and truths have all power, and the simple good are in truths; so from conjunction with them they have power, but only so long as that conjunction continues, and it does not continue long, because they are very soon separated from each other by the Lord. Some acquire for themselves power by simulated affections for good and truth and by affections belonging to the love of what is sincere and just: and by these they lead the simple good to feel well disposed towards them and to cherish good-will towards them, and to join themselves to them. And so long as that kindly feeling continues to be mutual they continue more powerful than others. Some acquire for themselves power by representatives of various kinds, which are abuses of correspondences; and some in other ways. And as truths that are from good have all power, and these have place in angels, so nothing is more desired by evil spirits than to attract good spirits to their side, because thus the evil prevail; but as soon as they are separated from these they are in the falsities of their own evil, and when they are in these they are deprived of all power. [6.] This, too, is why all the evil who flock out of this world are first separated from the goods and truths

that they have merely known from memory, and thus professed with the lips; and when they have been separated from these their interiors appear, which are made up of nothing but masses of falsities from evils. And when they are in these, because they no longer have any power they fall down headlong into hell, as heavy bodies in the air fall to the earth. That goods and truths are taken away from the evil is known from the Word; for the Lord says,

“Take the talent from him and give it to him that hath the ten talents; for unto every one that hath shall be given that he may have abundance, but from him that hath not shall be taken away even that which he hath. And cast ye out the unprofitable servant into the outer darkness, there shall be weeping and gnashing of teeth” (*Matt.* xxv. 28-30; *Mark* iv. 25; *Luke* viii. 18; xix. 26).

VERSE 3.

784. “And I saw one of his heads as if it had been wounded to death; and the stroke of his death was healed, and the whole earth wondered after the beast.”

3. “And I saw one of his heads as if it had been wounded to death” signifies the discordance of their doctrinals with the Word, in which “love,” “life,” and “works,” which are not at all in accord with that kind of religion, are so often mentioned [n. 785]; “and the stroke of his death was healed” signifies the discordance apparently cleared away by means of devised harmonizings of works with faith [n. 786]; “and the whole earth wondered after the beast” signifies acceptance of these by the more learned in the church, and remote adoption by the less learned [n. 787].

785[α]. [Verse 3.] “And I saw one of his heads as if it had been wounded to death” signifies the discordance of their doctrinals with the Word, in which “love,” “life,” and “works,” which are not at all in accord with that kind of religion, are so often mentioned.—This is evident from the signification of the “heads” of that beast, as meaning a knowledge of the holy things of the Word which are falsified and adulterated (see above, n. 775). When the church and those of the church are treated of in the Word, “head” signifies intelligence and wisdom; and in the most general sense understanding of truth and willing of good. But as this treats of those who are not willing that the understanding should enter into the mysteries of faith, but who wish it to be held captive under obedience to their mysteries, and as these are depicted by “the dragon” and this his “beast,” it follows that the “head” of this beast signifies knowledge (*scientia*); for where the understanding does not see there is no intelligence, but in place of it knowledge. Moreover, intelligence cannot be predicated of those who are in falsities, but only knowledge (see *Doctrine of the*

New Jerusalem, n. 33). The above is evident also from the signification of "being wounded to death," as meaning not to be in accord with the Word; for a doctrine that is not in accord with the Word is dead; and this death is what is signified by "being wounded to death." [2.] The discordance is that they separate the life of love, which is good works, from faith, and make faith alone justifying and saving, and separate everything of justification and salvation from the life of love or from good works; and as loving and doing are mentioned in the Word in very many passages, and it is declared that man must be judged according to his deeds and works, and as this does not agree with this kind of religion, so this is what is signified by the death-stroke of the head of this beast. From all this it can be seen that the words, "I saw one of the heads of the beast as if it had been wounded to death," signify discordance with the Word, in which "love," "life," and "works," which are not at all in accord with that kind of religion, are so often mentioned. That they do not agree is clearly evident from the fact that it is a dogma of that religion that faith alone, without the works of the law, justifies and saves, and even that if anything of salvation be placed in works it is harmful, because of man's merit and what is his own (*proprium*) in them. For this reason many abstain from doing them, saying in their heart, Good works do not save me, and evil works do not damn me, because I have faith. From this principle they also assert that those are saved who at the hour of death can declare with some confidence that they have faith, whatever their life may have been. But "deeds" and "works," also "doing" and "loving," are mentioned in the Word in very many passages, and as these are not in accord with that religion the supporters of that dogma have devised means of harmonizing them with faith. This, therefore, is the signification of the words "he saw one of the heads of the beast as if it had been wounded to death," and "the stroke of his death was healed, and the whole earth wondered after the beast." But how that wound was healed, namely, by devised modes of harmonizing, shall be explained in the following article. [3.] In the first place, some passages shall here be quoted from the Word where "deeds," "works," "doing," and "working," are mentioned, that every one may see the discordance that is here signified by "one of the heads wounded to death;" also that this wound is wholly incurable unless man lives according to the precepts of the Word by doing them. In *Matthew*:

¹ Every one that heareth My words and doeth them is like to a prudent

man; . . . but every one that heareth My words and doeth them not is like to a foolish man" (vii. 24, 26).

In *Luke*:

"Why call ye me Lord, Lord, and do not the things that I say? Every one who cometh to Me and heareth My words and doeth them . . . is like a man that built a house . . . upon a rock; . . . but he that heareth and doeth not is like unto a man that built a house upon the ground without a foundation" (vi. 46-49).

In *Matthew*:

"He that was sown upon good ground this is he that heareth the Word and giveth heed, and who thence beareth fruit, and bringeth forth some a hundred-fold, some sixty-fold, some thirty-fold" (xiii. 23).

In the same,

"Whosoever shall break the least of these commandments, and shall teach men so, shall be called least in the kingdom of the heavens; but whosoever doeth and teacheth them, he shall be called great in the kingdom of the heavens" (v. 19).

In *John*:

"Ye are My friends if ye do whatsoever I command you" (xv. 14).

In the same,

"If ye know these things blessed are ye if ye do them" (xiii. 17).

In the same,

"If ye love Me keep My commandments. . . . He that hath My commandments and doeth them, he it is that loveth Me; . . . and I will love him, and will manifest Myself unto him. . . . And I will come unto him and will make My abode with him. But he that loveth Me not keepeth not My words" (xiv. 15, 21-24).

In *Luke*:

Jesus said, "My mother and my brethren are those who hear My word and do it" (viii. 21).

In *Matthew*:

"I was an hungered and ye gave Me to eat, I was thirsty and ye gave Me to drink, I was a sojourner, and ye took Me in, I was naked and ye clothed Me, I was sick and ye visited Me, I was in prison and ye came unto Me." And to these the Lord said, "Come, ye blessed. . . , inherit the kingdom prepared for you from the foundation of the world." And to those who had not done these things He said, "Depart from me, ye cursed, into the eternal fire prepared for the devil and his angels" (xxv. 31 to the end).

In *John*:

"My Father is the vinedresser; every branch that beareth not fruit He taketh away" (xv. 1, 2).

In *Luke*:

"Bring forth fruits worthy of repentance; . . . every tree that bringeth not forth good fruit shall be hewn down and cast into the fire."
"By their fruits ye shall know them" (iii. 8, 9[; *Matt.* vii. 19, 20).

In *John* :

"Herein is My Father glorified, that ye may bear much fruit and may become My disciples" (xv. 7, 8).

In *Matthew* :

"The kingdom of God shall be taken away from them, and shall be given to a nation bringing forth the fruits thereof" (xxi. 40-43).

In *John* :

"He that doeth the truth cometh to the light, that his works may be made manifest that they have been wrought in God" (iii. 21).

In the same,

"We know that God heareth not sinners, but if any one worship God and do His will, him He heareth" (ix. 31).

In *Matthew* :

"The Son of man shall come in the glory of His Father with His angels; and then He shall render unto every one according to his deeds" (xvi. 27).

In *John* :

"Then shall come forth they that have done goods unto the resurrection of life, but they that hath done evils unto the resurrection of judgment" (v. 29).

In the *Apocalypse* :

"I will give unto you every one according to his works; . . . he that overcometh and keepeth My works unto the end" (ii. 23, 26).

"Their works shall follow them" (xiv. 13).

"The dead were judged out of the things that were written in the books according to their works." And the dead "were all judged according to their works" (xx. 12, 13).

"Behold I come quickly; and My reward is with Me, to give unto every one according to his works" (xxii. 12).

"Blessed are they that do His commandments" (xxii. 14).

He said to the angel of the church of Ephesus, "I have against thee that thou hast left thy first charity; remember whence thou hast fallen, . . . and do the first works; but if not . . ." etc. (ii. 4, 5).

It was said to the angel of the church in Smyrna, "I know thy works;" to the angel of the church in Pergamos, "I know thy works;" to the angel of the church in Thyatira, "I know thy works;" to the angel of the church of Sardis, "I know thy works;" and to the angel of the church of Philadelphia, "I know thy works" (ii. 9, 13, 19; iii. 1, 8).

These two chapters treat of the exploration and judgment of these seven churches as to what they were and were to be from their works and according to their works.

[6.] [4.] Also in the fifth, sixth, and seventh chapters of *Matthew* from beginning to end the Lord teaches good works, and what they must be, and that they are the source of heavenly blessedness; likewise in the parables of the laborers in the vineyard, of the husbandmen and servants, of the traders to whom

pounds were given and those to whom talents were given ; of the fig tree in the vineyard which must be cut down if it bore no fruit ; of the man wounded by robbers, to whom the Samaritan showed mercy, respecting whom the Lord asked the lawyer which of the three was a neighbor to him that fell among thieves, who answered, " He that showed mercy on him," and Jesus said to him, " Go and do thou likewise ;" of the ten virgins, of whom five had oil in their lamps and five had none, " oil in the lamps" signifying charity in faith ; also in other passages. [5.] Moreover, the disciples of the Lord represented the church in respect to all things of faith and charity in the complex ; and of the twelve, Peter, James, and John represented faith, charity, and good works in their order, Peter faith, James charity, and John good works ; therefore the Lord said to Peter, when Peter saw John following the Lord,

" What is that to thee," Peter ? " Follow thou Me," John ; for Peter said to John, " What of this man?" (*John* xxi. 21, 22 ;)

and this signifies that those who do good works must follow the Lord. Because John represented the church in respect to good works, he reclined at the Lord's breast. That the church is in those who do good works is also signified by the Lord's words from the cross to John,

Jesus saw His mother, and spoke to the disciple whom He loved, who was standing by ; and He said to His mother, " Woman, behold thy son ; and He said to that disciple, Behold thy mother : and from that hour that disciple took her unto himself " (*John* xix. 26, 27).

This signifies that where good works are, there the church will be, for in the Word " woman," the same as " mother," signifies the church. Thus much from the New Testament ; there are more passages in the Old Testament, as where

All are called blessed who keep and do the statutes, the judgments, and the commandments, and cursed who do them not (as in *Lev.* xviii. 5 ; xix. 37 ; xx. 8 ; xxii. 31-33 ; xxvi. 3, 4, 14, 15 ; *Num.* xv. 39, 40 ; *Deut.* v. 9, 10 ; vi. 25 ; xv. 5 ; xvii. 19 ; xxvii. 26 ; and in very many other passages).

[6.] Besides the passages in the Word where " deeds" and " doing" are mentioned there are also a great many where " love" and " loving" are mentioned ; and " loving" means the same as " doing," since he that loves does, for to love is to will, since every one wills what he inwardly loves ; and to will is to do, since every one does, when he is able, that which he wills. Moreover,

what is done is nothing but the will in act. Respecting love the Lord teaches in many passages

(As in *Matt.* v. 43-48; vii. 12; *Luke* vi. 27-39, 43 to the end; vii. 36 to the end; *John* xiii. 34, 35; xiv. 14-23; xv. 9-19; xvii. 22-26; xxi. 15-23);

and in brief in these words,

“Thou shalt love the Lord thy God in thy whole heart and with thy whole soul; . . . this is the first and great commandment. The second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang the law and the prophets” (*Matt.* xxii. 35-38, 40; *Luke* x. 27, 28; *Deut.* vi. 5).

“To love God above all things, and the neighbor as oneself,” is to do His commandments (*John* xiv. 21-24); and “the law and the prophets” signify the Word as a whole and in every particular. From all these passages cited from the Word it is fully evident that it is not faith separated from good works that saves, but faith from good works and with them. For he who does good works has faith, but he who does them not has no faith.

786. “*And the stroke of his death was healed*” signifies the discordance apparently cleared away by means of devised harmonizings of works with faith.—This is evident from the signification of “a stroke of death,” as meaning discordance with the Word; for “stroke of death” has the same signification here as “head wounded to death” just above. That “strokes” signify in the Word such things as destroy the church and the spiritual life of man may be seen above (n. 584); and as doctrine from the Word constitutes the church, so when doctrine conflicts with the Word there is no longer a church, but only a religion that conterefts the church. The above is evident also from the signification of “being healed,” that is, of the “stroke,” as meaning that this discordance was apparently cleared away by devised harmonizings of works with faith. That this is the signification of “being healed,” when “the stroke of death” signifies discordance with the Word, can be seen without further argument. Nevertheless, that stroke was not healed, but only apparently cleared away, as will be seen in what follows. In the first place something shall be said in passing about the harmonizings of good works with faith that are devised by those who have believed themselves to be keener and more sagacious than all others, and at the same time to be endowed with such gifts of genius as to be able by reasonings from fallacies to induce upon any falsity whatever an appearance of truth. But in order that this may be investigated and presented to the comprehension,

and afterwards unfolded, I will here speak of those harmonizings of good works with faith, by means of which the discordance with the Word is apparently cleared up, some of which are believed by the simple, and some devised by the learned. [2.] (1.) The very simple know no otherwise than that faith alone consists in believing those things that are in the Word, and that are taught therefrom by the doctrine of the church. (2.) The less simple do not know what faith alone is; they merely know that faith is to believe what must be done; and few of them make any distinction between believing and doing. (3.) Others, however, suppose that faith produces good works, but do not consider how it produces them. (4.) Others think that faith must always precede, and that goods are brought forth from it, or spring from it as fruit does from a tree. (5.) Some believe that this is done by man's co-operation, others that it is done without his co-operation. (6.) But as the doctrine declares that faith alone without good works is what saves, some make no account of good works, saying in their heart that every thing they do is good in God's sight, and that evils are not seen by God. (7.) But as deeds and works, and doing and working, are so frequently mentioned in the Word, and as they are compelled to reconcile the Word with that dogma, they devise modes of harmonizing that are not consistent, and yet are such that faith is kept by itself, and works by themselves, to the end that salvation may be in faith, and nothing of it in works. (8.) Some harmonize faith with an endeavor to do good in those who have attained to the last stage of justification, yet with an endeavor that derives nothing from the voluntary part of man, but only from influx or inspiration, since the good that is from the voluntary part of man is in itself not good. (9.) Some harmonize faith with the Lord's merit, saying that this works all things pertaining to man's life, although man does not know it. (10.) Some harmonize faith with moral good and with civil good, which are goods that must be done for the sake of life in the world, not for the sake of eternal life; and they contend that these are the goods that are meant by the "deeds" and "works," and "doing" and "working," mentioned in the Word; and that for the sake of the uses in them good works must be taught and preached to the laity, because they have no knowledge of the mysteries respecting the harmonizing of faith and works, and some cannot comprehend them. (11.) Many of the learned suppose that in faith alone all are united, that is, that love to God, charity towards the neighbor, good of life, works, the Lord's merit, and God, are all included in faith alone, except what man thinks, wills, and does from himself re-

specting these. (12.) It is to be noted that many other modes of harmonizing have been devised, and still more are devised by the same persons in the spiritual world; for spiritual thought can extend into innumerable things that natural thought cannot reach. I have seen a certain person in the spiritual world who had thought out hundreds of modes of harmonizing, and in every one there was a progress in the train of thought from a beginning through means to an end; but when he had reached the end, and believed that he now saw the harmony, he was enlightened and perceived that the more interiorly he thought upon the subject the more he separated faith from good works instead of harmonizing them. From all this it can be seen what the modes of harmonizing are that have been devised especially by the learned, by which the discordance of this dogma with the Word may appear like an agreement, and this is what is meant by "the stroke of death of the beast was healed."

787. "*And the whole earth wondered after the beast*" signifies acceptance of these by the more learned in the church, and remote adoption by the less learned.—This is evident from the signification of "to wonder after the beast," as meaning (in reference to the discordance with the Word apparently cleared away by devised harmonizings of works with faith) acceptance by the more learned, and adoption by the less learned (of which presently). Also from the signification of "earth," as meaning the church (see above, n. 29, 304, 417[a], 697, 741, 742, 752). "The whole earth wondered after the beast" signifies acceptance and adoption, because wondering attracts, and those who are attracted follow. [2.] In the Word mention is frequently made of "going (and walking) after God," "after other gods," "after a leader," and after others; and these expressions signify to follow and acknowledge in heart, also to be with, to live with, and to be in fellowship with such, as in the following passages. In the *First Book of Kings*:

"David hath kept My commandments, and hath walked after Me with his whole heart, to do that. . which is right in Mine eyes" (xiv. 8).

In the *First Book of Samuel*:

"The sons of Jesse had gone after Saul to the war" (xvii. 13).

In Moses:

"Thou shalt not follow after many to evils; thou shalt not answer respecting a cause of strife to turn aside after many" (*Exod.* xxiii. 2).

In *Jeremiah*:

Thou shalt not go "after other gods whom thou hast not known" (vii. 9).

In the same,

“They went after other gods to serve them” (xi. 10; *Deut.* viii. 19);

In Moses :

“The man who shall go after Baal-peor, Jehovah thy God will destroy from the midst of thee” (*Deut.* iv. 3).

From this it is evident that “to go after” any one signifies to follow him, obey him, act from him, and live from him; “to walk” also signifies to live. From all this it can be seen that “to wonder after the beast” signifies acceptance and adoption from a persuasion that the discordance with the Word is apparently cleared away. [3.] Acceptance by the learned and remote adoption by the less learned is signified, because modes of harmonizing faith with its life, which is good works, were devised by the learned; while the less learned, because they were unable to investigate interiorly these discordances, adopted them, each one according to his apprehension; consequently this dogma, that faith alone is the essential means of salvation, has been accepted in the whole earth, that is, in the Christian church. [4.] It shall be explained in a few words how the chief point of that religion, namely, that in faith alone there is salvation, and not in good works, has been apparently cleared up, and is therefore accepted by the learned. For these have devised stages of the progress of faith to good works, which they call stages of justification. They make the *first* stage to be a hearing from masters and preachers, the *second* stage a conviction from the Word that it is so; the *third* stage acknowledgment; and since nothing of the church can be acknowledged in heart unless temptation precede, they join temptation to this stage; and if the doubts that are then encountered are dissipated by the Word or by the preacher, and thus the man conquers, they say that he has assurance, which is a certainty that it is so, and also assurance that he is saved by the Lord’s merit. But as the doubts that are encountered in temptation arise chiefly from not understanding the Word, where “deeds,” “works,” “doing,” and “working” are so often mentioned, they say that the understanding must be held in check under obedience to faith. Hence follows the *fourth* stage, which is an endeavor to do good; and in this they rest, saying that when man arrives at this stage he has been justified, and that then all the acts of his life are accepted by God, and the evils of his life are not seen by God, because they are pardoned. This harmonizing of faith with good works has been devised by the learned and accepted by them. But this conjunction rarely extends to the common people, both because

it transcends the comprehension of some of them, and because they are for the most part engaged in their business and employments, and these divert the mind from gaining an understanding of the inner mysteries of this doctrine. [5.] But the harmonizing of faith with good works, and thereby apparent agreement with the Word, is adopted in a different manner by the less learned. These know nothing about the stages of justification, but believe that faith alone is the only means of salvation; and when they see from the Word and hear from the preacher that goods must be done and that man will be judged according to his works, they think that faith produces good works, for they have no other idea than that faith is to know the things that the preacher teaches, and thence to think that it is so; and because this comes first they believe that faith produces good works, which they call the fruits of faith, not knowing that such a faith is a faith of the memory only, and viewed in itself is a traditional faith, because it is from another, and thus is another's in themselves, and that such a faith can never bring forth any good fruit. Into this error most of those in the Christian world have fallen, for the reason that faith alone has been received as the chief means, and even as the sole means, of salvation. But how faith and charity, or believing and doing, make one shall be told hereafter.

VERSE 4.

788. "And they worshipped the dragon which gave authority unto the beast; and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?"

4. "And they worshipped the dragon which gave authority unto the beast" signifies the acknowledgment of salvation and justification by faith alone, established and corroborated by these devised modes of harmonizing, and thus accepted in doctrine [n. 789]; "and they worshipped the beast" signifies acknowledgment of the reasonings by which the discordance with the Word is seemingly cleared up [n. 790]; "saying, Who is like unto the beast?" signifies confession that nothing is more true [n. 791]; "who is able to make war with him?" signifies that it can in no wise be impugned [n. 792].

789. [Verse 4.] "And they worshipped the dragon which gave authority unto the beast" signifies the acknowledgment of salvation and justification by faith alone, established and corroborated by these devised modes of harmonizing, and thus accepted in doctrine.—This is evident from the signification of "to worship," as meaning to acknowledge and revere as Divine, and thus to accept in doctrine that is for the church; for such as acknowledge this and from such acknowledgment revere it as Divine, these worship it, and also accept it in doctrine which is for the church.

Also from the signification of "the dragon," as meaning those who are in faith separated from charity in doctrine and in life, thus who acknowledge salvation and justification by faith alone (of which see above, n. 714). Also from the signification of "the authority of the beast" from the dragon, as meaning the establishment and corroboration of that dogma by devised harmonizings of faith with works (see above, n. 786). From this it is clear that "they worshipped the dragon which gave authority to the beast" signifies the acknowledgment of salvation and justification by faith alone, established and corroborated by devised modes of harmonizing it with good works, and thus its reception in doctrine. It is said that the dogma of salvation and justification by faith alone is established and corroborated by devised modes of harmonizing it with good works; but it must be understood that this doctrine can in no way be established and corroborated by such means, for this dogma is meant by "the dragon," and the confirmation of it by reasonings from the natural man is depicted by this "beast;" and "the dragon and its beast" signify what is discordant with the Word and cannot be harmonized with it. [2.] To make clear that it cannot be harmonized, I will here show that faith alone can in no way bring forth any good, that is, that from faith alone no good fruit can come. It is supposed that faith is a believing that the Lord suffered the cross for our sins, and thereby redeemed us from hell, and that it is mainly a faith in this that justifies and saves. It is supposed, moreover, that faith is a believing that God is triune, a believing what is taught in the Word, a believing in eternal life and in a resurrection on the day of the last judgment, and the other things that the church teaches. And as these separate faith from a life of charity, which is doing what is good, most persons at this day suppose that to know these things and to think and speak about them is the faith that saves; consequently they pay no attention to willing them and doing them; they do not even know that they ought to will and do them. Nor does the church teach this, because the doctrine of the church is a doctrine of faith alone, and not a doctrine of life. The doctrine of life they call moral theology, of which they make little account, because they believe that the virtues of a moral life, which in themselves are good works, contribute nothing to salvation. [3.] But that knowing, thinking, and speaking about these things is not faith, and even if this be called faith it does not bring forth what is good, as a tree its fruits, can be seen from the following. (1.) All things that a man knows, thinks about, and talks about so far as he understands them, he calls truths; and

all things that he wills and does so far as he loves them, he calls goods ; thus truths belong to man's faith, and goods to his love. This makes clear that truths, which pertain to faith, are distinct from goods, which pertain to love, as knowing and thinking are distinct from willing and doing. That these are distinct, and how far they are distinct, one can know from this, that it is possible for a man to know, to think about, speak about, and even to understand, many things that he does not will and do because he does not love them ; but on the other hand, whatever a man wills and does from love, that he thinks and speaks about from faith ; if not before the world yet with himself when he is alone and left to himself. [4.] From this it follows, (2.) that a man's love and will enter into all things of his faith and thought, but faith and thought cannot enter into his love and will. For that which a man loves he also loves to do, loves to know, loves to think about, loves to speak about, and loves to understand, and thus loves to have faith in. So if the will be taken in place of the love, that which a man wills he also wills to do, wills to know, wills to think about, wills to speak about, wills to understand, and thus wills to have faith in. The same things may be said of the will as of the love, for the reason that the love is of the will, and the will is the receptacle of the love. From this it now follows that love produces faith as the will produces thought. And as faith, like thought, is produced, and love, like the will, produces, it follows that it is a perversion to say that faith produces love. From all this it is now evident that to believe that faith produces goods, which are called good works, as a tree produces fruits, is to believe what is contrary to order. (3.) [5.] The things that have been said of faith and love are applicable also to truth and good, for truth pertains to faith and faith to truth, since that which a man believes he calls truth ; also good pertains to love and love to good, since that which a man loves he calls good. Truth regarded in itself is nothing but good in form ; for while good may be made evident to the feeling it cannot be made evident to the sight except in some form ; and the form in which it is made evident to the sight in the thought, and thus in the understanding and perception, is called truth. From this, too, it follows that love produces faith as good produces truth ; consequently that faith does not produce the good of love as a tree does fruit. (4.) [6.] Again, knowing and thinking and speaking therefrom are from the memory ; but willing and doing from love are from the life. Man can think and speak about many things from the memory that are not from his life, which is love ; this every hypo-

crite and flatterer can do ; but when he is left to himself he is unable to think and speak anything from the life that is not from his love, for love is the life of every one, and such as the love is such is the life. The memory is only a storehouse, from which the life selects what it may think and speak, and it serves the life that it may be nourished by it. To say, therefore, that faith produces goods as a tree does fruits is to say that a man's thought and speech produce his life, and that his life does not produce his thought and speech ; and yet the wicked, even the very worst, can think and speak truths from the memory, while the good can do so only from the life. (5.) [7.] That faith alone, or faith separated from goods in act, which are good works, is not possible, is evident from this, that the essence of faith is charity, and charity is an affection for doing the things that belong to faith ; consequently faith without charity is like thought without affection ; and as thought without affection is no thought, so faith without charity is no faith. Therefore to speak of faith without charity is to speak of thought without affection, of life without soul, of *existere* without *esse*, of form without that which forms, of a product without that which produces, and of an effect without a cause ; and for this reason faith alone is a nonentity ; and from a nonentity to produce goods in act, which are good works, as a good tree produces fruits, is a contradiction, whereby what is believed to be something is not anything. (6.) [8.] Thus faith without charity is not possible ; yet the thought and persuasion that a thing is so appears to be faith, and is called faith ; but it is not a saving faith, it is a traditional faith, because it is from the lips of another. For one who believes anything from another whom he thinks worthy of credit, and who receives this, stores it in his memory, and from the memory thinks and speaks about it without seeing whether it be false or true, has no other hold upon it than as something traditional. But if he confirms this in himself by appearances from the Word and by reasonings, from a traditional faith it becomes to him a persuasive faith, which is a faith like the sight of an owl, which sees objects in darkness and nothing in the light. Such a persuasive faith springs from every confirmation of what is false. For every falsity can be so confirmed that it seems to be a truth ; and a falsity so confirmed shines with a fatuous lumen. All this makes clear that such a faith cannot bring forth what is good. (7.) [9.] As a faith of thought is nothing but a traditional faith or a persuasive faith, it follows that it is a merely natural faith. For spiritual faith is produced by spiritual love, which is charity, just as light is produced by

the sun; and it does not produce that love, as light does not produce the sun. A merely natural faith, therefore, is produced by a merely natural love, which derives its soul from the love of self, and the delight of that love is a delight of the flesh, which is called pleasure, lust, or lewdness, and from this evils of every kind gush forth, and from evils falsities. This makes clear that a faith proceeding from these cannot produce goods as a tree does good fruits, and if it produces any goods they are goods from what is man's own (*proprium*) which are in themselves evils, and at the same time are meritorious goods which are in themselves iniquitous. But it is otherwise with spiritual faith, which shall be treated of in the following article.

790[*a*]. "*And they worshipped the beast*" signifies *acknowledgment of the reasonings by which the discordance with the Word is seemingly cleared up.*—This is evident from the signification of "to worship," as meaning to acknowledge as certain, and thus to revere as Divine (as above, n. 789); also from the signification of "the beast," as meaning reasonings from the natural man confirming the separation of faith from life (see above, n. 774). And as this beast was seen to have seven heads and ten horns, and moreover was like a leopard as to his body, a bear as to his feet, and a lion as to his mouth, by which various things are signified, so here the same things are meant by "the beast," since it was on account of these that they worshipped the beast. [2.] As the preceding article treated of faith alone, or faith separated from charity, as not able to produce goods of life as a tree does fruits, it is important to set forth here how to acquire a spiritual faith, which is a faith from charity. But as the learned world has not heretofore known what is meant by the spiritual or what the spiritual is in its essence, and how it is distinguished from what is natural, so neither could it know what spiritual faith is, and how it is distinguished from natural faith. And yet natural faith apart from spiritual faith as its origin is no faith, but merely knowledge (*scientia*), and thought therefrom that a thing is so; and if this is to be called faith it is a traditional faith, and when it is confirmed is a persuasive faith, and both of these kinds of faith are natural, and a merely natural faith does not save, but a spiritual faith does save; consequently it shall now be told in what follows how a spiritual faith is formed by the Lord.

[*b.*] It is known in the world that there is a natural man and a spiritual man, and that the natural man is worldly and the spiritual man heavenly; but it is not known what a spiritual faith is, and how it differs from a natural faith. [3.] It is therefore to

be noted, (1.) That every man has two minds, one natural and the other spiritual; and as it is the mind that wills and thinks, every man has also natural will and thought and spiritual will and thought. The natural mind wills and thinks like a man in the world, and the spiritual mind wills and thinks like an angel in heaven. From this it follows that as faith is in man, it, too, is natural or spiritual; and that a natural faith is in accord with a man's will and thought in the world, and a spiritual faith in accord with his will and thought in heaven. It is said will and thought, because all things from which man is a man have relation to these two, for from the will he acts, and from the thought he speaks. And as a man acts and speaks either from self or from God, so he wills and thinks either from self or from God. From all this it is clear, in the first place, that there can be a natural faith and a spiritual faith; and that a natural faith apart from a spiritual faith is to think of such things as are in the Word from self, while a natural faith from a spiritual faith is to think of such things as are in the Word from God; although this seems to the man to be from himself. (2.) [4.] As every man has two minds, a natural and a spiritual, and the natural mind is opened and formed by such things as are in the world, while the spiritual mind is opened and formed by such things as are in heaven, and as the things that are in heaven are all spiritual, so a man's spiritual mind must needs be opened and formed by such things as are in the Word, in which all things are spiritual because they are Divine. In the Word there are truths that must be known and thought, and goods that must be willed and done; therefore it is by these goods and these truths that man's spiritual mind is opened and formed. From this it follows, that unless the spiritual mind is opened and formed by truths and goods from the Word it continues closed; and when it is closed the natural mind only is opened and formed by such things as are in the world, from which man derives a natural lumen, but such as gives no wisdom from heaven. From this it is clear, in the second place, that faith is not faith so long as the natural mind only is opened, but that if the thought that a thing is so is called faith it is a merely traditional faith, which is nothing but knowledge from which the natural man thinks. (3.) [5.] That the spiritual mind may be opened and formed it must have a storehouse from which it may draw its supplies; since unless man has such a storehouse he is empty, and in emptiness there can be no Divine operation. This storehouse is in the natural man and its memory, in which every thing knowable can be stored up

and can be drawn forth from it. In this storehouse for the formation of the spiritual man there must be truths that are to be believed and goods that are to be done, both of them from the Word and from doctrine and preaching drawn from the Word. These man must learn even from his infancy. But all these things, however abundant they may be, although they are from the Word, are natural until the spiritual mind is opened; for they are mere knowledge. Thought from this storehouse is what is called faith by those who separate faith from good works in doctrine and in life. (4.) [6.] The spiritual mind is chiefly opened by man's abstaining from doing evils because they are contrary to the Divine commandments in the Word. If man abstains from evils from any other fear than this the spiritual mind is not opened. The following are the reasons why this is what opens the spiritual mind:—*first*, that the evils in man must be removed before communication and conjunction with heaven can be granted him; since evils, which are all in the natural man, keep heaven closed, and yet heaven must be opened, for otherwise man remains natural. The *second* reason is that the Word is from the Lord, and consequently the Lord is in the Word, even to the extent that He is the Word; for the Word is Divine truth, which is solely from the Lord. From this it follows that he who abstains from doing evils because they are contrary to the Divine commandments in the Word abstains from them from the Lord. The *third* reason is, that only so far as evils are removed do goods enter in. That this is so can be seen by man from natural lumen alone, since whenever lasciviousness is removed chastity enters; whenever intemperance is removed temperance enters; whenever deceit is removed sincerity enters; whenever hatred and the delight of revenge are removed love and the delight of love and friendship enter; and so in other cases; and this for the reason that the Lord enters, and heaven with Him, so far as man from the Word abstains from doing evils, since he then abstains from them from the Lord. (5.) [7.] But this shall be made clear by examples. Take for illustration the four commandments of the Decalogue, "thou shalt not commit adultery," "thou shalt not steal," "thou shalt not kill," "thou shalt not bear false witness." These commandments are Divine, since they are in the Word. When any one shuns and turns away from adultery because of the fear that it is against the Lord, against heaven, and against the spiritual life, to be in accord with which is eternal felicity, he loves chastity and loves his wife, because the true marriage love is chastity itself. When any one

shuns and turns away from theft because of a like fear he loves sincerity, and loves the good of the neighbor as his own good. When any one shuns and turns away from murders or deadly hatred because of a like fear he loves the neighbor and is in charity. When any one shuns and turns away from false testimony because of a like fear he loves justice and loves truthfulness, and this from the Lord, because from the Word; consequently when after death he becomes a spirit he is like an angel of heaven, and therefore becomes an angel of heaven. But when one does not shun adultery from such a holy fear, but from a fear of the loss of reputation, and thus of honor and gain, or from a fear of the law, or of disease, or because of weakness, he is still unchaste, since he merely fears the world and the loss of prosperity in the world, and does not fear the Lord, and thus does not fear the loss of heaven and of eternal life. Again, when any one abstains from thefts, from murders or deadly hatreds, and from false testimonies, from natural fear only and not from spiritual fear, he abstains from these from self and not from the Lord; and he who does this from self still remains in them; for no one can be withdrawn from these except by the Lord. From all this it can be seen that the spiritual mind in man is opened by his abstaining from the Word from doing evils; and that it is opened in the same degree in which he abstains from them by shunning and turning away from them. (6.) [8.] This much respecting the opening of the spiritual mind. Something shall now be said about its formation. The spiritual mind is formed out of those things that are in man's memory from the Word; for the memory is the storehouse spoken of above, and these things are raised up therefrom in this manner:—*first*, there is given to man affection for truth, which is called a spiritual affection for truth, and this is a man's love for truth because it is truth. This affection for truth is then given because when evils are removed man is in goods from the Lord, and good loves truth and truth good, and the two wish to be conjoined together. This affection is given by the Lord alone, since the Lord in heaven is Divine truth; and it is given by means of the Word, because the Lord in the church is the Word. *Secondly*, those things that are from the Word in man's storehouse mentioned above, are drawn forth and purified by the Lord, and genuine truths are there discriminated and separated from falsities; for man's spiritual mind can be formed only out of genuine truths, since heaven is in no other. *Thirdly*, those truths are raised up by the Lord in a wonderful manner, and become spiritual; this is effected by the influx of heaven, and thus of spiritual things corresponding to natural; and these truths

there disposed into a heavenly form (what these are may be seen in *Heaven and Hell*, n. 200–212). *Fourthly*, the truths that are raised up into the spiritual mind are not in a natural but in a spiritual form. Truths in a spiritual form are such as are in the spiritual sense of the Word, but truths in a natural form are such as are in the natural sense of the Word; that these are distinct, and yet make one by correspondences, has been made clear in *Heaven and Hell* (n. 87–115). For this reason, when man after death becomes a spirit and his spiritual mind is opened, he no longer thinks and speaks naturally, but spiritually. *Fifthly*, so long as a man is living in the world he is wholly ignorant of what he thinks in the spiritual mind; he knows only what he thinks from that mind in the natural; but after death the state is changed, and he then thinks from the spiritual mind, and not from the natural. Thus much respecting the opening of the spiritual mind and its formation. (7.) [9.] When a man's spiritual mind has been opened and formed the Lord forms the natural mind; for man's natural mind is formed by the Lord by means of the spiritual mind; and for the reason that man's spiritual mind is in heaven, and his natural mind is in the world; for it is only from heaven, and when communication and conjunction with heaven have been effected, that the natural can be formed to the idea of such things as are in heaven. This formation is effected by the Lord by an influx out of the spiritual mind into the natural, by means of which the things that are in the natural mind are so arranged as to correspond to those that are in the spiritual mind. (This correspondence is treated of in many places in the *A.C.*, and also in *Heaven and Hell*.) These things that are in the natural mind out of the spiritual are called rational truths, moral truths, natural truths, and in general, truths known (*vera scientifica*); while the goods that are in the natural mind out of the spiritual are called affections and desires for those truths; and thinking about, speaking about, and doing those truths from such affections are in general called uses. All those things that are in the natural mind out of the spiritual mind come under man's intuition and into his perception. (8.) [10.] It is to be noted that this formation of the two minds in man goes on from his infancy to his old age, and afterwards to eternity; and sometimes from the middle age of man to his last age, and afterwards to eternity; but not in the same way after the life in the world as during the life in the world. And as man is formed so is he perfected in intelligence and wisdom, and becomes a man. For no man is a man from his natural mind; from that he is rather a beast; but he becomes a man

through intelligence and wisdom from the Lord, and so far as he is intelligent and wise he is a noble man and an angel of heaven. But so far as he rejects, suffocates, and perverts the truths and goods of the Word, thus of heaven and the church, and therefore discards intelligence and wisdom, so far he is a monster and not a man, because he is so far a devil. From all this it can be seen that man is not a man from his parents, but from the Lord, of whom he is born and created anew. This, therefore, is regeneration and a new creation. (9.) [11.] This being premised, something shall now be said about the will and understanding of the man who has been created anew or regenerated by the Lord; and afterwards about charity and faith. The will in the natural man of such a man is formed by the influx of the heat of heaven through his spiritual mind from the Lord. The heat of heaven in its essence is the Divine good going forth from the Lord's Divine love. The understanding in his natural man is formed by the influx of the light of heaven through his spiritual man from the Lord. The light of heaven in its essence is Divine truth going forth from the Lord's Divine love. From this it follows that the will is formed out of goods, and from these man has love and affection; and that the understanding is formed out of truths therefrom, and from these man has intelligence and wisdom. And as truths are nothing but forms of good it follows that the understanding is nothing but a form of its will. The only difference is that the understanding sees and the will feels. This makes clear that what a man's will of good is such is his understanding of truth, or what is the same, what a man's love is such is his intelligence. From this it is evident that although the will and the understanding are two capacities of life, still they act as one, and for this reason these two capacities of life are called one mind. This relates to the natural man. In the spiritual man also there are a will and an understanding, but much more perfect; and these are also called one mind. This is the spiritual mind, and the other is the natural mind. These are such in the man whose spiritual mind has been opened and formed; but it is wholly different in the man whose spiritual mind is closed, and only the natural mind opened. (10.) [12.] The same can be said of charity and faith as has been said of the will and understanding; for the will is the subject and receptacle of charity as it is the subject and receptacle of good, and the understanding is the subject and receptacle of faith because it is the subject and receptacle of truth; for

charity derives all that it is from good, and faith derives all that it is from truth; and this is why it is said *good of charity*, and *truth of faith*. From this it follows that charity and faith act as one, like will and understanding; and that such as charity is such is faith. These are in the natural mind; but in the spiritual mind there is love of good in place of charity, and perception of truth in place of faith. (11.) [13.] That faith is a product of spiritual love, which is charity, can be seen merely from this, that man after death, who is then called a spirit, is nothing but an affection which is of love, and his thought is from that; consequently the whole angelic heaven is arranged into societies according to varieties of affections; and every one in heaven, in whatever society he may be, thinks from his affection; and therefore it is affection, which is love, that produces faith, and such faith as the affection is; for faith is nothing but thinking that a thing is veritably so, while affection means love in its continuation. But at the present day a man in the world does not know that his thought is from affection and according to it, for the reason that he sees his thought but does not see his affection, and as his thought is his affection in a visible form he knows no otherwise than that thought is the whole mind of man. It was otherwise with the ancients where the churches were. Because it was known to them that love produces all things of thought, charity (which is an affection for knowing truths, for understanding them, and for willing them, and for thus becoming wise) was made by them the chief means of salvation. And as that affection makes one with faith they did not know what faith is. [14.] All this makes evident not only how faith is formed in man but also that faith can in no way produce charity; but charity, which is spiritual love, forms faith as a semblance of itself, and in it presents an image of itself; and for this reason the nature of faith is known from charity and its goods, which are good works, as the nature of a tree is known from its fruit. By a "tree," however, faith is not meant, but a man in respect to his life; while its leaves signify the truths that constitute faith, and its fruits signify goods of life, which are goods of charity. Besides these arcana respecting the formation of faith by the Lord by means of charity there are innumerable others; but it is the Lord who works all these arcana, and man knows nothing about it; all that man needs to do is to learn truths from the Word and to live according to them.

791. "*Saying, Who is like unto the beast?*" signifies a confession that nothing is more true.—This is evident from the connection of what precedes with these words, thus from the series of the things treated of; for in what goes before it is said that "they worshipped the dragon which gave authority unto the beast, and they worshipped the beast;" which signifies an acknowledgment of the dogma of the separation of faith from life, because it was established and corroborated by devised harmonizings with good works, also by reasonings by which its discordance with the Word was apparently cleared up (see above, n. 789. 790[a]); and as falsity was thereby made to appear like truth it is said, "Who is like unto the beast?" This is why these words signify a confession that nothing is more true; but in a genuine sense, that nothing is more false. For a heresy that is believed by its partisans to be a truth is seen by wise men to be a falsity.

792. "*Who is able to make war with him?*" signifies that it can in no wise be impugned.—This is evident without explanation; for when "the dragon" and its "beast" signify the heretical dogma of faith alone, "not to be able to make war with the beast" signifies that it cannot be impugned. That the persuasion of such is so strong that they believe that nothing is more true is clearly evident from the acceptance of this dogma in Christian churches. For they say, Who is able to do good of himself? and thus they set this aside. But what man at the first look, or as it is said, at the first glance of the eye, cannot see that a man is such as his life is? Who can call this into doubt, or turn it into a negative, especially when every one can be confirmed in it by the Word, where it is said that "he is a wise man who hears and does," and that "all shall be judged according to their works." I do not see how any one who has not twisted his understanding backwards, and has thus become crazy, can think that to live well is of no account; when the truth is that a man continues after death such as his life has been in the world. It has been granted me to speak with some who lived ages ago, and it was found that their life was still like that which history ascribes to them. It has also been granted me to speak with some who believed that they had faith but had not lived the life of faith, which is charity; and it was found that they had been shut out from heaven. Moreover, it has often been declared out of heaven that his life awaits the man, and that faith separated from life is nothing.

VERSES 5, 6.

793. "And there was given unto him a mouth speaking great things and blasphemies; and there was given unto him authority to work forty-two months. And he opened his mouth in blasphemy against God, to blaspheme His name and His tabernacle and them that dwell in heaven."

5. "And there was given unto him a mouth speaking great things and blasphemies" signifies *doctrine destroying utterly the goods of the Word and its truths* [n. 794]; "and there was given unto him authority to work forty-two months" signifies *its destruction even until nothing of good and truth survived* [n. 796].
6. "And he opened his mouth in blasphemy against God" signifies *the falsification of Divine truth, thus of the Word, which is from the Lord and is the Lord* [n. 797]; "to blaspheme His name" signifies *by falsifying its whole quality* [n. 798]; "and His tabernacle" signifies *every doctrine of the church and worship therefrom* [n. 799]; "and them that dwell in heaven" signifies *spiritual goods and truths, from which is the heavenly marriage* [n. 800].

794. [Verse 5.] "And there was given unto him a mouth speaking great things and blasphemies" signifies *doctrine destroying utterly the goods of the Word and its truths*.—This is evident from the signification of "mouth," as meaning doctrine, from which is instruction, preaching, and reasoning (of which above, n. 782). "The mouth of the beast" signifies doctrine, because in the preceding verse it was said that "they worshipped the dragon and its beast;" and this signified the acknowledgment of that dogma, and acceptance of it in doctrine; also because it was said above that "the mouth of that beast was as the mouth of a lion," which signified instruction, preaching, and reasoning, which are from accepted doctrine. The above is evident also from the signification of "speaking great things," as meaning to teach evils that destroy the goods of the Word, for "great" is predicated in the Word of good, and in the contrary sense of evil, while "many" is predicated of truth, and in the contrary sense of falsity (see above, n. 336[a], 337, 424). Because "the beast" means those who by reasonings separate faith from life, and those who do this destroy the goods of the Word, and because his "mouth" signifies the doctrine of such, so "to speak great things" signifies to destroy the goods of the Word. The above is evident also from the signification of "speaking blasphemies," as meaning to falsify the truths of the Word (see above, n. 778). From all this it is clear that "there was given unto him a mouth speaking great things and blasphemies" signifies *doctrine destroying the goods of the Word and utterly falsifying its truths*. It is said *utterly falsifying its truths*, because the falsification of the Word even to the destruction of Divine truth, such as it is in the heavens and such as it is in the spiritual sense of the

Word, is signified by "blasphemy" (see above, n. 778); and this is what is meant by utterly falsifying truths. [2.] It is said that "the mouth of the beast speaking great things" signifies doctrine, and instruction, preaching, and reasoning therefrom destroying the goods of the Word; it shall be told, therefore, in what manner they are destroyed. They are destroyed especially by teaching that faith without good works justifies and saves, and this is confirmed by the reasoning that no one can do good of himself, and that the good that a man does of himself must needs be meritorious good; and this is established by the Word, especially by the parable of the Pharisee and the publican praying in the temple,

That the latter was justified merely by his saying, "God be merciful to me a sinner;" and that the Pharisee was not justified who said that he was not an extortioner, unjust, an adulterer, as others were, and that he fasted twice in the week, and gave tithes of all that he possessed (*Luke* xviii. 10-14);

also by these words of the Lord,

Doth the lord "thank that servant for doing those things that were commanded him? I trow not. So ye also, when ye shall have done all things that are commanded you, say, We are surely unprofitable servants, for we have done that which it was our duty to do" (*Luke* xvii. 9, 10).

But those are greatly mistaken who conclude from these words that there is nothing of justification and salvation in good works, but in faith alone, for such do not know what good works are. There are works that are done by man, and these are not good; and there are works that are done by the Lord through man, and these are good. Yet both of these appear the same in external form; but in internal form they are wholly unlike. The works enumerated by the Pharisee were works done by himself, and were therefore meritorious; so, too, there are works done by command by servants, who are nevertheless called "unprofitable." [3.] It shall now be told, therefore, how works are done by man himself, and how they are done by the Lord in man, also how the latter are distinguished from the former. It has been shown above (n. 790[6]) that man has two minds, one spiritual, the other natural. The spiritual mind is what is called the internal or spiritual man, and the natural mind is what is called the external or natural man. And as man has an internal that is spiritual and an external that is natural, and the internal is conjoined with heaven and the external with the world, it follows that whatever a man does from that internal through the external he does from heaven, that is, through heaven from the Lord; while any-

thing that a man does by the external without the internal, this he does from self. This is meant by the Lord's words in *Luke* :

“Now do ye Pharisees cleanse the outside of the cup and of the platter, but your inward part is full of extortion and wickedness. Ye foolish ones, did not He that made the outside make the inside also? But rather give for alms those things that are within, and behold all things are clean unto you” (xi. 39-41).

It is said, “the outside of the cup and of the platter,” and “the inside” of them, because the “cup” has the same meaning as “wine,” and the “platter” the same meaning as “food;” and “wine” signifies truth, and “food” signifies good. It is said also “give alms,” and this signifies love and charity. From this it is evident that whatever a man does from the external alone is unclean, but whatever he does from a cleansed internal through the external is clean, for this is from the Lord; but the other from man. Illustrations will make clear this point also. The internal is doing good for the sake of good, speaking truth for the sake of truth, acting honestly for the sake of honesty, and doing what is just for the sake of justice. He who does good for the sake of good does good from good, thus from the Lord, who is good itself, and the source of all good; and he who speaks truth for the sake of truth speaks truth from truth, thus from the Lord, who is truth itself and the source of all truth. The same is true of him who acts honestly for the sake of honesty, and does what is just for the sake of justice; for honesty is moral good and truth, and justice is civil good and truth; and all good and truth are from the Lord and not from man, because they are done from the internal through the external. But when a man does and speaks what is good, and true, and honest, and just, for the sake of self and the world he acts and speaks from self, because from the external man without the internal; and such deeds or works are all evil, and if heaven is regarded in them are meritorious, and all such are unrighteous. In this world no one can determine whether works are from the Lord or from man, since in external form the two kinds appear the same, and they can be distinguished by the Lord alone; but after man's life in the world their origin is made evident

(*Matt.* x. 26, 27; *Mark* iv. 22; *Luke* viii. 17; xii. 2, 3, 8, 9).

But how an internal is given to man, and an external from the internal, may be seen above (n. 799[*b*]). [4.] From all this it can be seen that if man were to fulfil all things of the law from self, that is, were to give much to the poor, were to do good to widows and orphans, to assist the needy, yea, were to give food to the

hungry, and drink to the thirsty, to take in strangers, clothe the naked, and visit the sick and those who are in prison, preach and teach the gospel, convert Gentiles, frequent temples, devoutly listen to preaching, attend the sacrament of the Supper frequently each year, spend much time in praying, and other like things, and if his internal had not been purified from love of rule and from the pride of self-intelligence, from contempt of others, from hatred and revenge, from craftiness and malice, from dishonesty and injustice, from the lasciviousness of adultery, and from other evils and falsities therefrom, all these works would be hypocritical and from the man himself, and not from the Lord. But these same works when the internal has been purified are all good, because they are from the Lord in man. This has been proved to me from very many examples in the spiritual world. I have there heard that it has been granted to many to call to mind the acts of their life in the world, and to enumerate the good deeds they had done; but when their internal was opened it was found to be full of all evil and falsity therefrom; and it was then revealed to them that the good deeds they had enumerated they had done from self, because for the sake of self and the world. But it is otherwise with those who from the Word have abstained from doing evils, and have afterwards shunned and turned away from them because they are sins, and are contrary to love to God and to charity towards the neighbor. The works of such were all good, although they had the same appearance in external form as the works of those described above, and there was a perception in like manner of their having been done as if from self. Such works as these are what are meant in the Word by the "works" that make a man spiritual, and make him happy to eternity; and these can in no way be separated from faith, for if faith were to be separated from these it would be dead, and a dead faith is a faith in falsity from evil.

795. As the existence of faith from charity has been treated of in what precedes it shall also be briefly told which is before and which is after. It has been shown that charity produces faith as good produces truth, and as affection produces thought, likewise as fire produces light; therefore it is speaking wholly contrary to order and inversely, to say that faith produces charity or its goods, which are called good works. But it is to be noted that charity (which in its essence is an affection for knowing, understanding, willing, and doing truth,) does not come into any perception of man until it has formed itself in the thought,

which is from the understanding ; for it then presents itself under some form or image by which it becomes visible to the interior sight, for the thought that a thing is so in truth is what is called faith. This makes clear that charity is actually prior and faith posterior, as good is actually prior and truth posterior, or as that which produces is essentially prior to the product, and as the esse is prior to the existere, for charity is from the Lord, and is formed first in the spiritual mind ; but because charity does not become evident to man until it becomes faith it may be said that faith does not exist in man until it becomes charity in form. So it may be said of the existence of charity and faith in man, that they both come into existence at the same moment ; for although charity produces faith, yet as they make one neither of them in respect to man's perception can exist separate from the other in regard either to degree or to quality. All this makes evident that the conjunction of the Lord with man is like the conjunction of good with truth. Good is from the Lord, and truths are in man, but they are truths that are not yet living. But as man receives good in truths so he receives the Lord into himself and lives ; and he receives in the measure in which he abstains from evils, and from the Word shuns and turns away from them, for thus he shuns and turns away from them from the Lord and not from self.

796. "*And there was given unto him authority to work forty-two months*" signifies *its destruction even until nothing of truth and good survived*.—This is evident from the signification of "authority to work," as meaning the act of destroying goods and truths ; for "a mouth speaking great things and blasphemies," mentioned just above, signifies doctrine, and instruction, preaching, and reasoning therefrom, utterly destroying the goods of the Word and its truths ; so the act of destroying these is signified by "there was given unto him authority to work." The above is evident also from the signification of "forty-two months," as meaning complete vastation and consummation (see above, n. 633), thus destruction, until nothing of truth and good survives. "Forty-two" has the same signification in 2 *Kings* ii. 24, where it is told how forty-two boys were torn in pieces by two bears (see above, n. 781[c]). [2.] This and the following verse treat of the destruction of the church, which is wholly destroyed as its truths are turned into falsities and its goods into evils. That the doctrine of faith separated from the life does this can be seen from the fact that the doctrine of faith is the doctrine of the church, and the doctrine of life, which is called moral theology, is an outside

doctrine, that is, serviceable to the church at its pleasure, but is regarded as having nothing of salvation in it because it has nothing of faith in it; and yet when faith is separated from the life it is not alive, and what is not alive, but is dead, can save no one. [3.] It is supposed that a man from the doctrine of faith separate is able to believe that there is a God, that there is a heaven and a hell, that there is a life after death, that the Word is Divine, and therefore that what the Word contains must be believed. These things man can indeed know and can think, and can even in some degree understand from the light of reason, and yet he cannot have such a faith in them as will remain long after death; for a faith that is of the life remains, but not faith separated from the life; and every one has life to the extent that he abstains from evils, and shuns and turns away from them because they are contrary to the Word, and thus contrary to the Lord. Faith from such a life awaits a man after death, because it is from the Lord, and thus is the Lord's in man. All this makes clear that from faith alone man cannot even believe that there is a God; how then can he believe other things? From this it follows that the doctrine of faith separated destroys the church in respect to all its goods and truths. That it is so has been made abundantly evident to me from the state of such persons after death with whom I have talked. The followers and defenders of faith separate, who have cleansed the outside only of the cup and the platter and not the inside, when they have fulfilled their time reject all things they have said and believed in the world to be of their faith; and they acknowledge as gods either themselves or others who excel in power and in the arts known in hell; and they even deride the truths of the Word which in the world they had called holy.

797. [Verse 6.] *“And he opened his mouth in blasphemy against God”* signifies the falsification of Divine truth, thus of the Word, which is from the Lord and is the Lord.—This is evident from the signification of “opening his mouth,” when the “mouth” signifies doctrine, and instruction, preaching, and reasoning therefrom (see above, n. 794), as meaning to instruct, preach, and reason; also from the signification of “blasphemy,” as meaning the falsification of the Word, even to the destruction of Divine truth such as it is in heaven (see above, n. 778); also from the signification of “God,” as meaning Divine truth, thus the Word. And as Divine truth is from the Lord, and is the Lord in heaven, so “blasphemy against God” signifies the falsification of Divine truth, or the Word, which is from the Lord and is the Lord.

Moreover, the Word is the Lord because it is from the Lord, for the reason that the Word is Divine truth, and Divine truth goes forth from the Lord as a sun, and what goes forth belongs to Him from whom it goes forth, and even is Himself; consequently the Divine truth, which is the source of all the wisdom and intelligence that angels and men have, is the Lord in heaven. Furthermore, the Word is such as it is with us in the world because that Word is Divine truth in the outmost of order, and contains a spiritual sense, which is Divine truth such as it is in heaven. But more about this elsewhere. From all this it is clear that "the beast opened his mouth in blasphemy against God" signifies the falsification of Divine truth or the Word which is from the Lord and is the Lord. [2.] As this verse treats of blaspheming, and as "blasphemy" means the falsification of Divine truth or the Word, that is, by those who separate faith from life, in explaining this verse I will state who of that class so falsify the Word as to wholly close heaven to themselves, and what the character of such is; and then who of that class do not so falsify the Word as to close heaven to themselves, and what their character is; and finally who of that class do not falsify the Word, and in whom, therefore, heaven can be opened or is being opened, and what their character is. In this article those who so falsify the Word as to wholly close heaven to themselves shall be described, and in the following article the others in order. All those wholly close heaven to themselves who confirm themselves in the doctrine and at the same time in the life that faith alone without good works justifies and saves, and for the reason that these so falsify the Word as to make it contrary to the Divine truth which is in heaven, and from which is heaven. The Word may be falsified to this extent or it may not. [3.] The reasons that such falsify the Word to that extent are these: (1.) From their doctrine they regard goods of life, which are good works, as of no value, and in their life they make them of no account, and yet the entire heaven is in good, for good is of love, and love is of the life. All the wisdom and all the happiness that angels of heaven have is from good through truths; and each one there has so much of, and such, wisdom and happiness, as he has of the good from which are truths; consequently good is the very essence of angelic life, and thus the essence of heaven itself. Those, therefore, who ascribe the whole of salvation to faith alone, and nothing of it to good works, must needs close heaven to themselves; for they regard good, in which heaven consists, as of no account, and they make it of no account; and where good is not, there evil is; and where evil is, there is hell. (2.) [4.] Because such ascribe

everything of salvation, and thus everything of heaven and of the church, to faith alone, and nothing of these to goods of charity, which are good works, they give little value to love to God and love towards the neighbor, and make these of little account; and yet the Lord teaches

That on these two commandments hang the Law and the Prophets
(*Matt.* xxii. 34-38).

“The Law and the Prophets” mean all things of the Word. Also the Lord says to the lawyer respecting these two commandments,

“Do these and thou shalt live” (*Luke* x. 28).

To love God and to love the neighbor is nothing else than doing goods, for love in its essence is to will, and in its outcome is to do; for what a man loves, that he wills, and what he wills from love, that he does. So the Lord further teaches,

“He that hath My commandments and doeth them, he it is that loveth Me; . . . but he that loveth Me not keepeth not My commandments” (*John* xiv. 21, 24).

From this it follows that those who regard good works, which are goods of love, goods of charity, and goods of life, which in heaven are called uses, as of no account, and who make them of no account, close heaven to themselves; for they neither love God nor love the neighbor, and yet heaven is heaven from these two loves. This is especially what falsifies the Word even to the destruction of Divine truth, which in heaven is from the Lord, and which is the Lord there. (3.) [5.] Those who confirm themselves in doctrine and in life in the belief that faith alone without good works justifies and saves, close heaven to themselves by this also, that they excuse evil works; they excuse these by saying and believing that evils are not seen by God; or that those who have faith have their evils forgiven (according to some those who have the confidence of faith, according to others those who are justified by faith). Therefore many think insanelly, “Of what consequence is it to do goods when goods do not save me? Or what does it matter if I do evils, when evils do not damn me? I am in grace because I have faith.” Thus they live for themselves and for the world, and do not abstain from evil because it is evil, nor do good because it is good; or if they abstain from evil it is from fear of the civil law and of the loss of reputation, and not from any fear of the Divine law and of the loss of eternal life; and if they do good it is from love of reward, and not from love of God. And yet such as the life is such is the man:

“Do men gather grapes from thorns or figs from thistles?” (*Matt.* vii. 16.)

Moreover, such a man does not know what a good life is, or what an evil life is. If he lives as a citizen of the world he believes that he lives a good life; and yet such a life, if he does not live it as a citizen of heaven, is an evil life. Neither does he distinguish one from the other, because the two appear alike in externals. He does not distinguish them, because good works, which make the life, he values lightly. From this it now follows that those who confirm themselves in doctrine and life in the belief that faith alone without good works justifies and saves, wholly close heaven to themselves. (4.) [6.] Again, they close heaven to themselves by this, that although their life is a merely natural life, everything of which is drawn from the love of self and of the world, yet they attribute to themselves the Lord's merit, saying in their hearts, “If only I shall have believed with trust and confidence that the Lord endured the cross for me, and thereby redeemed me, I can have eternal life, and this because that righteousness and that merit are imputed to me by faith, and nothing of it by works of the life.” And yet the imputation of the Lord's merit is not possible; so neither can life be thus imputed to man. But a life from the Lord, such as has been described above in the article treating of it, is possible. Therefore to impute to oneself the merit of the Lord, and not to live according to his commandments in the Word, and thus live from Him, is blasphemy; because this implies the possibility of living solely for self and the world, thus wickedly, in the Lord. (5.) [7.] Again, they close heaven to themselves by this, that they recognize what is no faith as faith, or a traditional faith as a saving faith, thus a natural for a spiritual faith, or a dead for a living faith; and the same is true of the confidence of their faith. For such believe that knowing and thinking opens heaven, and not at the same time willing and doing, and yet these are primary, and the others are secondary. For the life of man's thought is from the affection of his will. (6.) [8.] Again, they close heaven to themselves by this, that because man can do no good from himself that is good or that is not meritorious, they cease from doing good, and pray earnestly for faith; and yet there is no faith that is faith except from charity, thus except from good. The faith that is then suffered to be given through these beseechings is a faith in falsity from evil, for where good is not, there evil is; and where evil is, there falsity is; and faith in falsity from evil is the faith of hell, which is called a dead faith;

and this closes heaven. (7.) [9.] Heaven is especially closed to them by adapting the Word to prove all these things; for they thus falsify them even to the destruction of the Divine truth that is in heaven. For our Word in its spiritual sense is Divine truth such as it is in heaven; and if the sense of the letter is so falsified as to destroy the spiritual sense, heaven is closed up; for the Divine truth that goes forth from the Lord makes heaven, yea, is heaven; since the angels there are angels by the reception of it. (8.) [10.] It has been said that those wholly close heaven to themselves who, both in doctrine and in life, make good works to be of no account from the principle that faith without good works justifies and saves. It shall now be stated briefly how heaven is closed by doctrine and how by life. Doctrine closes by agreement, affirmation, confirmation, and persuasion that it is so; for then man not only thinks that it is so, but wills it to be so. And if he still does goods because they are commanded in the Word he does only moral goods from the natural man; and these goods are from himself, and are meritorious goods. For all of man's doing is from his will and is according to his will, since a deed is nothing but the will in its activity; consequently when a man thinks and also wills that there is nothing of salvation in works, he can do no other goods than such as are like their origin. Of this character are many of the learned, who have confirmed faith alone in themselves by their preaching and writings. In the spiritual world the mind of such appears to be covered with a veil, or to be involved in a dense cloud, which prevents the entrance of light or truth from heaven; thus heaven is closed in them. But a life according to that doctrine wholly closes heaven because their faith is that goods of life do not save, nor do evils of life condemn. (9.) [11.] It is the same thing whether it be said that heaven is closed to man, or that the higher mind of man, which is called his spiritual mind, is closed; for man's spiritual mind is his heaven, therefore through this a man has conjunction with heaven, while the natural mind is his world, therefore through this he has conjunction with the world. But how the spiritual mind is opened, and thus communication and conjunction with heaven is granted to man, has been explained above (n. 790[8]).

798[a]. "*To blaspheme His name*" signifies by falsifying the whole quality of Divine truth or the Word.—This is evident from the signification of "blaspheming," as meaning to falsify Divine truth, thus the Word, which is from the Lord and is the Lord (see above, n. 797); also from the signification of "name," as mean-

ing the quality of a thing or state (see above, n. 148, 676), here the whole quality of Divine truth or the Word; because it is said "His name," that is, "the name of God." "The name of the Lord" means in the Word every good of love and every truth from that good from which He is worshipped (see above, n. 102, 135, 696). All this makes clear that "to blaspheme the name of God" signifies to falsify the whole quality of Divine truth or the Word, also every good and truth through which the Lord is worshipped. That those who separate faith from good works both in doctrine and life falsify the whole quality of Divine truth, that is, all things of the Word, has been explained in the preceding article. This can be concluded from what has been frequently said above, namely, that such shut out love and charity, from which works become good and from which faith derives its essence, that these may not, together with faith, be means of salvation; thus they not only falsify those passages of the Word that teach about love to God and love towards the neighbor, but also those passages where "works," "deeds," "working," and "doing," are mentioned; and when these are falsified all things of the Word are falsified; for the remaining things of the Word, which are called its truths, live from these; and when life is withdrawn all else is dead. Furthermore, there is everywhere in the Word a marriage of good and truth, as has been frequently said and shown above; consequently when good is taken away the truth that remains is falsified, and truth falsified is falsity. That all things of the Word are falsified by reasonings that confirm faith alone or faith separate will be illustrated by several examples at the end of this chapter, where the signification of the number "six hundred sixty-six" will be explained.

[*b.*] [2.] Since in the Christian churches in which faith alone is accepted as the chief point of their doctrinals there are those who are learned and those who are simple, also those who separate faith from goods of life and those who conjoin faith with these, thus those who falsify the Word much and those who falsify it a little, and since the preceding article treated of those who so falsify the Word as to wholly close heaven to themselves, so now those shall be treated of who do not so falsify the Word as to close heaven to themselves. These are such as confirm in themselves that the faith that justifies and saves produces goods of life as a tree does fruits. To those who confirm that doctrine in the life heaven is not closed, but its lowest part, where entrance is given, is open. The reasons are as follows: [3.] *First*, Although such invert the Divine order, which is that charity produces faith,

and not that faith produces charity, yet in those who confirm that conjunction in doctrine and in life that inverted order can afterwards be reversed; and when it has been reversed they enter heaven in its lowest parts. They do not enter interiorly because their faith, by which they believed themselves to have been justified and saved, is derived more from falsities than from truths; and the lowest parts of heaven contain such as are in falsities from doctrine and religion and yet are in good of life. The falsities of such are appearances of truth from the sense of the letter of the Word, all of which have life as their end. It is nearly the same with every one who is being reformed; he first formulates doctrine for himself out of the Word, and distinguishes in it between the things that are to be believed and the things that are to be done. The things that are to be believed he calls faith, and the things that are to be done he calls charity; but as the order in every one has been reversed from birth he puts faith in the first place and charity in the second. Yet if he lives the life of faith, which is charity, the order is by degrees turned about and restored; and from charity he lives faith. Then so far as his faith is from genuine truths he enters heaven; for, as has been said above, Divine truth going forth from the Lord makes heaven and is heaven. From all this it can be seen how at the present day faith has become the first and chief thing of the church, namely, because they have followed an order reversed from birth, and because they have been satisfied with the life of the world, and have been led by the pride of self-intelligence; and for this reason they have stopped in the first stage of reformation. [4.] The *second* reason that such do not close heaven to themselves is, that good works are love and charity in act, and it is from these that heaven is heaven; for all angels and all spirits are affections and thoughts therefrom, or what is the same, are loves and intelligences therefrom; and there are two loves that are universal and fundamental of all things, namely, love to the Lord and love towards the neighbor, which is called charity. In these loves are all who do goods from the Word; for every good is of love. Now since those who confirm themselves in doctrine and life in the belief that faith produces good works as a tree does fruits look from faith to good, so do they have conjunction with heaven, not however with the spiritual heaven, but with the natural heaven, which is in things outmost and may be called the entrance. Such can not be admitted more interiorly for the reason that until faith becomes charity in form it is natural, and the natural can produce only what is natural. It is otherwise when by charity

faith becomes faith; then faith becomes spiritual because charity, which is the source of faith, is spiritual. With such the spiritual mind is opened, but with the former only the natural mind is opened; yet this is opened more deeply and interiorly according to the quality of the faith and the quality of the life therefrom. The mind of such, viewed in the light of heaven, appears snowy, such as rational light is; and the rational is the medium between the spiritual mind and the natural mind. [5.]

Thirdly, When the state of the mind and life of those who believe that faith produces good works, and who also do them, is explored more interiorly, it will be seen that they are interiorly natural; since their faith is simply a knowledge of the commandments of the Word; and when the interior natural sight, which is called the rational, enters into this faith, an acknowledgment is produced that those commandments are Divine; and when love becomes active in this acknowledgment it becomes obedience. But the love that becomes active in this acknowledgment can be no other than a love of reward for the goods done, and for such this reward is eternal life. And as love of reward is not from God but from man, for in reward man regards his own good and not the good of the neighbor, it follows that this love is natural; consequently that the state of mind and life of those who believe that faith produces good works, and who do them according to their faith, is natural. But if they do not do good works from obedience the love that leads them is a love of the glory that comes from erudition, or a love of the reputation that comes from being raised to honors, or from gaining riches. Such, however, merely assert that they acknowledge and believe; in heart they do not acknowledge or believe; therefore they are the lowest natural, and heaven is wholly closed to them. [6.]

In order to make clear that to do good from obedience is from the natural man it shall be told briefly what it is to do good from charity. No one can do good from charity unless his spiritual mind is opened, and the spiritual mind is opened only by a man's abstaining from doing evils and shunning them, and finally turning away from them because they are contrary to the Divine commandments in the Word, thus contrary to the Lord. When man so shuns and turns away from evils all things that he thinks, wills, and does, are good because they are from the Lord; for the Lord is continually present, knocks at the door, is urgent and wishes to enter, but evils oppose; therefore man must open the door by removing the evils, for it is only when evils are removed that the Lord enters and sups there (*Apo.* iii. 20). It is said that man opens and removes, because it is from self that man does evils; and inasmuch as the Lord is continu-

ally present, knocks at the door, and is urgent, as has been said, man has the ability to refrain from evils as if of himself; this ability is given to every man. This is why, since man can of himself close heaven to himself he can also as if of himself open heaven, provided he thinks and wills to refrain from evils, looks to the Lord, and when he refrains confesses that it is from the Lord. When, therefore, evils have been removed, whatever man does is good, since it is from the Lord; and whatever man does from the Lord is not natural-moral, but is spiritual-moral. Since, then, charity is to do good from love for the sake of good, thus from good, consequently from the Lord, it follows that doing good from charity is spiritual, but doing good from obedience, since it is from a love of reward, is natural. Such is the natural in which those are who are in the entrance to heaven; and to this those come who do good from mere obedience, who are such as confirm in themselves, in doctrine and life, that faith produces good works as a tree does fruits. [7.] *Fourthly*, It is to be noted, furthermore, that those who believe that faith produces good works as a tree does fruits believe also that heaven is allotted them before evils are removed; and yet so long as evils remain in man whatever goods he does are not good, for from an evil tree no other than evil fruits spring forth; therefore the only way to heaven is for man from the Word to abstain from evils because they are sins, which must be removed before the Lord can enter and bestow heaven. [8.] The *fifth* reason why those do not close heaven to themselves who confirm themselves in doctrine and life in the belief that faith produces good works as a tree does fruits, is, that they do not falsify the Word as those do who believe in justification and salvation by faith without good works. Those who believe in a faith without good works falsify all statements of the Word that mention and enjoin love, charity, goods, works, deeds, working, and doing; and this they do even to the destruction of the Divine truth in the heavens, by interpreting them as meaning either faith, or the moral and civil goods of the world, or as having been said merely for the common people on account of the simplicity of their faith. Thus they destroy Divine truth itself by evidences from man's inability to fulfil the law, by the nature of the good that is from man as not being good, and by the removal of the merit that inheres in goods from man. But those who in simplicity join good works to faith do not falsify these statements of the Word, and thus do not remove faith from love to God, and thereby remove the

Divine operation in all the particulars to be done by man, any more than in all the particulars to be believed by man, for they think and say that good works are to be done as if by man, for he who does not act and believe as if of himself believes nothing and does nothing, and has no religion. And yet, since they have no genuine truths, while they do not close heaven to themselves they can advance no farther than to the threshold of heaven. To such of them, however, as have loved truths for the sake of truths heaven is opened when the Divine order has been restored in them, and that is done when charity and its good are in the first place, and faith and its truths in the second; for they are then like those who go on in a straight way with the face looking forward, while before they were like those who go with the face looking backward. [9.] *Sixthly*, There are many who make charity the essential means of salvation, as others do faith, and yet do not live a life of charity; and since their charity is merely a confession of the lips that this is the truth, it is their faith alone; therefore their charity likewise is not living but dead, and in consequence they differ very little from the confessors of faith alone, having a like heart but an unlike soul, and yet the one like the other closes heaven to himself.

799[a]. "*And His tabernacle*" signifies *every doctrine of the church and worship therefrom*.—This is evident from the signification of "tabernacle," as meaning the church in respect to doctrine and worship, thus, too, the doctrine and worship of the church; therefore to falsify these is signified by "blaspheming the tabernacle of God." A "tabernacle" signifies the church in respect to doctrine and worship, because those who were of the church in most ancient times dwelt in tabernacles and tents, and journeyed with them, for they were then mostly shepherds of sheep; and the father of the family taught those who were born of his house the precepts of charity and thus a life of love, in tabernacles, as was done afterwards in temples; and this is why a "tabernacle" has the same signification as "house of God," namely, worship of God according to doctrine, consequently the church, since the church is a church from a life according to doctrine, and a life according to doctrine is worship. [2.] Since these most ancient people with whom was the church worshipped God under a human form, and since God under a human form is the Lord, they worshipped the Lord; and therefore their church was a celestial church, which is distinguished from a spiritual church in this, that a celestial church is in love to the Lord and in worship from that love, while a spiritual church is in love

towards the neighbor and in worship from that love. And as the church with the most ancient people was such, and the doctrine of love to the Lord was then taught in tabernacles, and thus tabernacles were more loved by the Lord than temples, so by command of the Lord on Mount Sinai a tabernacle was built in which the Israelitish nation might have holy worship; and afterwards, in commemoration of the most holy worship in tabernacles, the feast of tabernacles was instituted. All this makes clear why a "tabernacle" signifies the doctrine of the church, and worship therefrom.

[b.] [3.] This signification of "tabernacle" is evident from the following passages. In Moses:

"How goodly are thy tabernacles O Jacob, thy tents O Israel" (*Num.* xxiv. 5).

Here and elsewhere in the Word both tabernacles and tents are mentioned; and a "tabernacle" signifies a church consisting of those who are in the good of love to the Lord; and a "tent" signifies a church consisting of those who are in truths from that good; and as doctrine and worship therefrom constitute the church, a "tabernacle" signifies the doctrine of the good of love, and "tent" the doctrine of truth from that good. So, too, "tabernacles," in the plural, signify the goods of the church and of doctrine, and "tents" the truths of the church and of doctrine. This makes clear the signification of these words of Balaam, "How goodly are thy tabernacles O Jacob, thy tents O Israel," "Jacob" signifying a church that is in the good of doctrine and life, and "Israel" a church that is in truths from good. [4.] In *Jeremiah*:

Jehovah "bringeth back the captivity of the tabernacles of Jacob, and I will have compassion on his tents; and the city shall be built on her own heap, and the palace thereof shall be inhabited after its former manner" (xxx. 18).

Here, too, "tabernacles" and "tents" are mentioned; and "tabernacles" signify the goods of the church or of its doctrine, and "tents" the truths of the church or of its doctrine; "captivity" signifies spiritual captivity, which is when the goods and truths of the church or of doctrine are as it were imprisoned; therefore "to bring back captivity" signifies to restore these. (What the rest signifies may be seen above, n. 724.) [5.] In *Isaiah*:

"Enlarge the place of thy tabernacle, and let them stretch forth the cur-

tains of thy tents; hinder not, make long thy cords, and make firm thy stakes" (liv. 2).

This is said of the barren that did not bear, by whom the nations are signified with whom a church was to be established by the Lord. The state of good of love of that church is signified by "the place of thy tabernacle;" and truths from that good are signified by "the curtains of thy tents;" the fructification of good and the multiplication of truth are signified by "enlarging" and "stretching forth;" "cords" signify conjunction of these, and "stakes" their strength. [6.] In David:

"One thing have I asked of Jehovah, that will I seek after, that I may dwell in the house of Jehovah all the days of my life, to behold the pleasantness of Jehovah, and to visit His temple in the morning; for He shall hide me in His tent in the evil day, He shall conceal me in the secret place of His tabernacle, He shall lift me up upon a rock" (*Psalms* xxvii. 4, 5).

Here "the house of Jehovah," "the temple," "the tent," and "the tabernacle," are mentioned; and "house of Jehovah" signifies a church that is in good of love to the Lord, "temple" a church that is in truths from that good, "tent of Jehovah" Divine truth, and "tabernacle" Divine good; which makes clear that "to dwell in the house of Jehovah all the days of one's life" does not mean to dwell in a house of Jehovah, but in good of love to the Lord, and that "to visit in the morning the temple of Jehovah" does not mean to visit a temple every morning, but to seek and learn the truths of that good; so "to hide in the tent" signifies to continue in Divine truth, and to be defended from falsities; and "to conceal in the secret place of the tabernacle" signifies to continue in Divine good and to be defended from evils; "to lift up upon a rock" signifies to instruct in interior truths. [7.] In the same,

"Jehovah, who shall abide in Thy tabernacle? who shall dwell in the mountain of Thy holiness? He that walketh uprightly and worketh righteousness, and speaketh the truth" (*Psalms* xv. 1, 2).

Here, too, a "tabernacle" signifies the church in respect to good of love, consequently good of love; "mountain of holiness," meaning Jerusalem, signifies the church in respect to truths of doctrine from that good; which shows what is signified by "abiding in them." "He that walketh uprightly" signifies one who is in good in respect to life and in truths in respect to doctrine; therefore it is added, "who worketh righteousness and speaketh the truth," "working righteousness" signifying to be

in good in respect to life, and "speaking the truth" to be in truths in respect to doctrine. [8.] In the same,

"I will abide in Thy tabernacle for ever, I will trust in the covert of Thy wings" (*Psalms* lxi. 4).

"To abide in a tabernacle for ever" signifies to be in the Divine good of love; "to trust in the covert of Thy wings" signifies to be in Divine truths, "wings of Jehovah" signifying spiritual truths. [9.] In *Isaiah*:

"By mercy was the throne established, and in truth He sat upon it in the tabernacle of David, judging and seeking judgment, and hastening righteousness" (xvi. 5).

This is said of the Lord; the heaven that was established by Him and the church from it are signified by "the throne established by mercy." That the Lord reigns there by Divine truth from Divine good is signified by "He sat upon it in truth in the tabernacle of David," "David" meaning the Lord in respect to His royalty, which is Divine truth, and "His tabernacle" signifying Divine good. "Judgment" signifies truth of doctrine, because from that is all judgment; and "righteousness" signifies good of love, both of these from the Lord in those who are in heaven and in the church. [10.] In the same,

"Look upon Zion the city of our set feast, let thine eyes see Jerusalem a quiet habitation, a tabernacle which shall not be taken down; the stakes thereof shall never be removed, neither shall any of the cords thereof be broken" (xxxiii. 20).

"Zion" here does not mean Zion, nor "Jerusalem" Jerusalem, but they mean heaven and the church in respect to good of love and truth of doctrine; these are "a quiet habitation, and a tabernacle which shall not be taken down." The "stakes" that shall not be removed signify a strengthening by Divine truths; and the "cords" that shall not be broken signify conjunction through Divine good. [11.] In *Jeremiah*:

"My tabernacle is laid waste, and all My cords torn away; My sons have departed from Me, and they are not; there is no longer any one to stretch out My tabernacle and to set up My curtains" (x. 20).

"The tabernacle that is laid waste" signifies a church in which there is no longer any good, "the cords that are torn away" signify that there is no conjunction; "the sons that have departed and are not" signify that there are no longer any truths; "there is no longer any one to stretch out the tabernacle and to set up

the curtains" signifies that no one any longer in the church teaches the good of love and truth from that good, "curtains" signifying the truths that go forth from good and cover it. [12.] In the same,

"The whole land is laid waste, suddenly are My tabernacles laid waste, My curtains in a moment" (iv. 20).

The "land" that is laid waste signifies the church; the "tabernacles" that are laid waste signify its goods, and "curtains" its truths. In the same,

Nebuchadnezzar king of Babylon "shall take their tabernacle and their flocks, he shall carry away for himself their curtains and all their vessels, and their camels" (xlix. 29).

This describes the vastation of Arabia, by which a church that is in truths from good is signified; the goods of that church are signified by "their tabernacle and their flocks;" the truths of those goods by "the curtains and all vessels," and knowledges of truth by "camels." "Nebuchadnezzar king of Babylon" signifies the evils and falsities that lay waste. "The tabernacles of Arabia" have a like signification in David (*Psalm* cxx. 5). [13.] In *Jeremiah*:

To Zion "shepherds and their flocks shall come, they shall pitch tabernacles against her, . . . they shall feed down every one his space" (vi. 3).

This, too, describes the vastation of the church in respect to good of love, "Zion" meaning a church in which is that good. "The tabernacles that the shepherds and flocks shall pitch against her" signify the evils and their falsities that lay waste the church; "they shall feed down every one his space" signifies that it shall be completely deprived of goods and truths. [14.] In *Hosea*:

"Egypt shall gather them, Moph shall bury them, the desirable things of their silver the thistle shall possess, and the thorn shall be in their tabernacles" (ix. 6).

This describes the vastation of a church by falsifications of truth. "Israel," of which this is said, signifies such a church; that the natural man and his cupidity will destroy them is signified by "Egypt shall gather them, Moph shall bury them:" that falsity will destroy all truth is signified by "the desirable things of their silver the thistle shall possess:" and that evils of falsity will destroy all their good is signified by "the thorn shall be in their tabernacles." [15.] In *Isaiah*:

“Who dwelleth above the circle of the earth, and the inhabitants thereof are as locusts; who stretcheth out the heavens as something thin, and spreadeth them out as a tabernacle to dwell in” (x1. 22).

“To dwell above the circle of the earth” means above the sky; for the sky encompasses the earth as a circle its centre; and this is why the Lord is called “the Most High,” and “He that dwelleth in the highest.” “The inhabitants thereof are as locusts” signifies men in things outermost; for a “locust” signifies what is living in outmosts, in particular truth, and in the contrary sense falsity, in outmosts. “Who stretcheth out the heavens as something thin” signifies omnipotence to enlarge the heavens at will; “and spreadeth them out as a tabernacle to dwell in” has a like signification, this signifying the enlargement of the heavens in respect to goods, and the former their enlargement in respect to truths. [16.] In *Hosea*:

“I will yet make thee to dwell in tabernacles, according to the days of the appointed time” (xii. 9).

This treats of Ephraim, who being enriched said that “he had found wealth” (verse 8), which signifies that he had acquired for himself knowledges of truth; for “Ephraim” signifies understanding of the Word and the intellectual of the church; therefore “I will yet make thee to dwell in tabernacles” signifies to continue in the church where good is; “according to the days of the appointed time” signifies until those knowledges perish. In *Zechariah*:

“Jehovah shall save the tabernacles of Judah first” (xii. 7).

“The tabernacles of Judah” mean the goods of the Word and the goods of the church, for “Judah” signifies the Word, also the church, in respect to good of love to the Lord. [17.] In *Lamentations*:

The Lord “hath bent His bow like an enemy; He hath stood with His right hand as an adversary, and hath slain all things desirable to the eyes; into the tabernacles of the daughter of Zion He hath poured out His anger like fire” (ii. 4).

This treats of the devastation of the church in respect to truths and goods; devastation in respect to its truths is signified by “He hath slain all things desirable to the eyes;” and devastation in respect to goods by “He hath poured out His anger like fire into the tabernacles of the daughter of Zion,” “things desirable” being predicated in the Word of truths, and “eyes” of the understanding of truth, “tabernacles” of goods, and “anger like fire” of the vastation of good; “the daughter of Zion” sig-

nifies a church that is in affection for truth from a love for good. In David :

“In the heavens He hath set a tabernacle for the sun” (*Psalm* xix. 4).

“The sun” means here the Lord in relation to Divine love ; and because He dwells in the good of His own love in the heavens it is said, “In the heavens He hath set a tabernacle for the sun,” “tabernacle” here meaning the Lord’s heaven from the good of love. [18.] In the same,

“Thou hast made Jehovah the Most High thy habitation ; no evil shall befall thee, and no plague shall come nigh thy tabernacle” (*Psalm* xci. 9, 10).

“The habitation of Jehovah” and “His tabernacle” signify heaven and the church, “habitation” signifying heaven and the church in respect to truths, and “tabernacle” heaven and the church in respect to goods. “He hath made the Most High his habitation, no evil shall befall, and no plague come nigh,” signifies removal and protection from evils and falsities of evil. In the same,

“He shall pluck thee out of the tabernacle, and shall root thee out of the land of the living” (*Psalm* lii. 5).

This is said of Doeg the Edomite. That he must be expelled from all good of the church is signified by “he shall pluck thee out of the tabernacle ;” also from all truths of the church is signified by “he shall root thee out of the land of the living,” “land” means the church, and those are called “the living” who are in truths from good. [19.] “Tabernacle” signifies the church in respect to good, or the good of the church, in the following passages also :

That Jehovah would set a tabernacle in the midst of them, would walk in the midst of them, and be to them for a God (*Lev.* xxvi. 11, 12) ;

this was among the blessings.

After the Lord was transfigured before Peter, James, and John, Peter said, “Lord, it is good for us to be here ; if Thou wilt, let us make here three tabernacles ; one for Thee, one for Moses, and one for Elijah” (*Matt.* xvii. 4 ; *Mark* ix. 5 ; *Luke* ix. 33).

“I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and He shall dwell with them” (*Apoc.* xxi. 3).

“He forsook the tent of Shiloh, the tabernacle, in which he dwelt among men” (*Psalm* lxxviii. 60).

“He refused the tent of Joseph” (*Psalm* lxxviii. 67).

That a “tent” signifies the church in respect to truths of doctrine is evident from passages in the Word where a “tent (or tents)” are mentioned

(As in *Isa.* xxii. 16 · *Jer.* ix. 19; *Ezek.* xxv. 4; *Amos* ix. 11; *Hab.* i. 6; *Psalm* xliii. 3; xlv. 4; lxxiv. 7).

[c.] [20.] Since a “tabernacle” signified heaven and the church in respect to the doctrine of good of love, and a “tent” heaven and the church in respect to the doctrine of truth from that good, and this because of the holy worship of the Lord by the most ancient men, as has been said at the beginning of this article, it pleased the Lord that a tabernacle should be built by Moses, in which representative worship should be performed; and this is described in *Exodus* (xxvi. 7-15; xxxvi. 8-37); and it was afterwards commanded

That all the tribes of Israel should encamp about it, and the Levites who were to keep charge of it should be near it (*Num.* i. 10-54; iii. 7-39);

Also that they should journey with it (*Num.* ix. 15, seq.).

That this tabernacle was a representative of heaven and the church is clearly evident from this,

That the form of it was shown to Moses upon Mount Sinai (*Exod.* xxv. 9; xxvi. 30).

And whatever is presented in a form to be seen in heaven and from heaven is a representative. That the tabernacle was a representative of heaven itself, where the Lord is, and thus of the church, is evident from its holiness,

In that no one was permitted to enter into it except Aaron and his sons, and if the people drew near they would die (*Num.* xvii. 12, 13; xviii. 1, 22, 23; xix. 14-19).

Likewise that there was a cloud upon it by day, and the appearance of fire by night (*Exod.* xl. 38; *Num.* ix. 15; *Isa.* iv. 5, 6).

And afterwards that a feast was celebrated, which was called the Feast of Tabernacles, and they were to be glad because of the produce of the threshing-floor and of the wine-press (*Lev.* xxiii. 39-44; *Deut.* xvi. 13, 14; *Zech.* xiv. 16, 18, 19).

[21.] “The produce of the threshing-floor,” the same as “bread” and “corn,” signified every good of the church; and “the produce of the wine-press,” the same as “wine,” signified every truth of good of the church; and “to be glad” at that time signified the delight of celestial and spiritual love from good and truth. That all things belonging to the tabernacle, as the ark, the mercy-seat with the cherubim over it, the veil, the table upon which was the bread, the altar of incense, the lamp-stand, the curtains, the coverings, the staves and pillars, the cords, the stakes, and all other things, were representatives of heaven and the church can be seen in the *Arcana Caelestia*

treating of *Exodus*, in which all these things are explained. It is also shown there that the holiness of all these things came from the Law that was placed in the ark; for "the Law" signified the Word, and represented the Lord, who is the Word.

800. "*And them that dwell in heaven*" signifies *spiritual goods and truths, from which is the heavenly marriage*.—This is evident from the signification of "blaspheming them that dwell in heaven," as meaning to falsify spiritual goods and truths. By "them that dwell in heaven" angels are meant; and as angels are angels from the reception of Divine good and Divine truth, and as the spiritual sense is a sense abstracted from persons, "angels" here signify the goods and truths from which they are angels; and these are signified by "angels" elsewhere in the Word (see above, n. 130, 302). "Angels" signify spiritual goods and truths because all who are in heaven are spiritual, and think and speak spiritually. But it is otherwise with men on earth, who, being natural, think and speak naturally, and therefore their goods and truths are natural. And as there is a mutual love between good and truth, and for that reason they must needs be conjoined, it is also said, *from which is the heavenly marriage*. This, too, is signified by "them that dwell in heaven," since all in heaven are in that marriage, and this is why heaven is likened in the Word to a marriage; and there is a like marriage in every least particular of the Word, as may be seen above (n. 238 at the end, 288[*b*], 484, 724[*a*]); also an angel cannot be an angel of heaven unless he is in that marriage, or unless that marriage is in him; and the same is true of the man of the church (see n. 660). This again makes evident that a man who separates faith from good works is not a man of the church. From all this it can now be seen that "to blaspheme them that dwell in heaven" signifies to falsify spiritual goods and truths from which is the heavenly marriage. [2.] In the two preceding articles those who separate faith from the goods of life and thereby so falsify the Word as to close heaven to themselves, also those who join the goods of life to faith and thereby do not so falsify the Word as to close heaven to themselves, have been treated of. It now follows in order that something be said about those who, although they are in churches where faith alone is acknowledged, do not falsify the Word. These are (1,) such as do not separate faith from the life but conjoin them by the belief that faith and life make one, like affection and thought, like will and understanding, like heat and light in the time of spring and summer, from the conjunction of which

comes all germination, and like truth and good, when truth is put in place of faith, and good in place of life. On the conjunction of all of these see the *Doctrine of the New Jerusalem*. Such are sure that no one who lives wickedly can have faith, but only he who lives well, and that one who lives wickedly cannot receive faith unless he performs repentance of life by seeking out his evils and refraining from them; likewise that one who lives wickedly cannot, in his spirit or in himself, have any other faith than belief in falsity, however he may profess with his lips a belief in truth. Therefore the life of those who so conjoin life and faith in profession and in works is charity, and their faith is thought that a thing is so in truth. The faith of such is spiritual so far as they have a knowledge of truths from the Word and live according to them, for faith becomes spiritual from the life, and so far as man thus becomes spiritual heaven is opened to him.

(2.) [3.] Neither do those falsify the Word who do not know, and do not wish to know, that faith is anything else than believing those things that are in the Word and doing them, for they see that faith is to believe and to do, and that to believe and not to do is a faith of the mouth and not of the heart, thus is outside of the man and not within him. These, when they act, believe that faith is believing that there is a God, a heaven and a hell, and a life after death; and that to love God and to love the neighbor is to do the commandments in the Word; and such, so far as they refrain from evils and shun and turn away from them because they are sins, so far do the commandments from God, and not from themselves. These also believe that the Lord came into the world to save those who believe in Him and who do what he taught.

(3.) [4.] Because such do not know, and do not wish to know, that faith is anything else than this, they do not acknowledge that justification and salvation are effected by merely believing that God the Father sent his Son, that by His blood He might effect propitiation, redemption, and salvation; for they perceive that merely to believe this and not to live any life of faith, which is charity, rather condemns than justifies; it rather condemns for the reason that it is not a belief in truth, but a belief in falsity; for it is a belief in immediate mercy, which implies reformation and regeneration without means; which implies imputation, propitiation, and intercession, not one of which is possible. Moreover, it is not true that a Son born from eternity was sent by the Father into the world, nor is it true that the Father was propitiated by the blood of the Son, nor is it true that the Lord transferred sins to Him-

self and thus affected redemption ; and so with other things. So far as these are appearances of truth from the sense of the letter of the Word they may be asserted and also thought, but must not be so confirmed as to destroy the genuine truth that is in heaven, and that the doctrine of the church can teach from the Word. Those therefore who place all things of faith in that confession not only reject and set aside all truths, which are innumerable, from which angels and men have life and wisdom, and make the whole of theology to consist in certain expressions, pronounced with confidence, in which there are no truths ; but to confirm these expressions they must needs falsify the Word and thereby close heaven to themselves. But more on this subject elsewhere. Here those who falsify the Word and those who do not falsify it are treated of.

VERSE 7.

801. *"And it was given unto him to make war with the saints and to overcome them; and there was given to him authority over every tribe, tongue, and nation."*

7. *"And it was given unto him to make war with the saints and to overcome them"* signifies *combat with those who are in truths from good, and who on account of appearances have not followed out [or comprehended] combinations [in their reasonings]* [n. 802]; *"and there was given to him authority over every tribe and tongue and nation"* signifies *domination over all the truths and goods of the church, and over the doctrine of faith and love* [n. 803].

802[a]. [Verse 7.] *"And it was given unto him to make war with the saints and to overcome them"* signifies *combat with those who are in truths from good, and who on account of appearances have not followed out [or comprehended] combinations in their reasonings.*—This is evident from the signification of "war," as meaning spiritual combat, which is a combat of truth against falsity and of falsity against truth (see above, n. 573. 734); consequently "to make war" means to fight from truths against falsities and from falsities against truths, here from falsities against truths. Also from the signification of "saints," as meaning those who are in truths from good (see above, n. 204). Also from the signification of "overcoming them," as meaning to make them to be of the doctrine and thus of the religion of such; and as this is done by reasonings by which they impose upon falsities an appearance of truth, and by passages from the sense of the letter of the Word by which they confirm their reasonings, so these words also signify those who have not followed out, that is, have not understood, how faith can be conjoined with good works, because of the appearances of truth that have been induced upon falsities. From all this it can be seen that "it was given unto

the beast to make war with the saints and to overcome them" signifies combat with those who are in truths from good, and who on account of appearances have not followed out these combinations. [2.] The reasonings by means of which the defenders of faith separated from the life have imposed upon falsities the appearance of truth, by which they have seemed to themselves to have cleared up discordances with the Word, have been treated of in several places before; but that they have not cleared up these discordances, but have woven as it were an invisible spider's web, that they might induce a faith in falsities, can be seen from what has been presented above (n. 780[a], 781[a,b], 786, 790[a]); also from this, that by doctrine, preaching, and writings, they assiduously assert that faith was given as the means of salvation, because man is unable to do good of himself; also that God continues to operate whatever is good in man while man is unconscious of it, and by this operation the evils that are done by a man who is justified by faith are not sins but infirmities of nature; also that deliberate or voluntary evils are forgiven, either immediately or after some repentance of the lips; and finally that it follows that by "works" and "doing," in the Word, faith and to have faith are meant. [3.] This is their web by which they persuade the simple to believe that out of the treasures of wisdom or interior perception, that are entrusted only to the teachers and the learned, they have brought forth clear evidences to establish the doctrine of faith separated from any manifest endeavor of man (which is the will) to do what is good. Thus for themselves and the entire body of the church they give license and free rein to acting and living in the indulgence and enjoyment of all lusts; and as this dogma is pleasing to the flesh and to the eyes, the common people gladly accept it. This, therefore, is what is here signified by "it was given to the beast to make war with the saints and to overcome them." But lest the leaders of the church, who are initiated into this dogma when they are initiated into the priesthood, and from them the people of the church, should be infected by the poison drawn from these crafty reasonings, from which they cannot but die, I will take up again the arguments just referred to respecting the separation of faith from the goods to be done by man, also the harmonizings fallaciously contrived to reconcile them, by which they proceed from something to nothing, or from truth to falsity, and I will present clearly before any understanding in any degree enlightened, the detestible falsities of evil and evils of falsity that are contained in that more than heretical dogma, and that gush forth from it in a constant stream.

[b.] [4.] First, *That faith was given as the means of salvation, because man is unable to do good of himself.*—That man is unable to do good of himself is true; and as man is unable to have any faith of himself it follows that as he is not able to do anything from himself, so is he not able to believe anything of himself. For what man of the church does not acknowledge that faith is from God and not from man? Therefore just the same things must be said of faith as is said of works. Of works it is said, that in case they are from man, and while they are from man, they do not justify. It must be the same with faith in case it is from man and while it is from man. Yet every one believes from himself, for he evidently thinks and wishes to think in himself as if from himself that which belongs to his faith. Therefore if the same is true of faith as of works, it follows that the elect only can have faith and be saved; and this implies predestination, from which flow in respect to the wicked all kinds of security of life, and in respect to the good deprivation of all hope, from which comes despair; and yet all were predestined for heaven, and those are called the elect who learn truths and do them. Again, since the same is true of faith and of good works, it follows that man cannot act and should not act otherwise than as an automaton, or as a thing that has no life, waiting to be moved by influx from God, and thus go on thinking nothing and willing nothing that is commanded in the Word; and yet such a man is continually willing and thinking something from himself. But as that which is from oneself is not from God but from hell, and yet to think and will from hell is against God, and two opposites cannot exist together, a man to believe all this must be either a simpleton or an atheist. If any one after this shall say that because faith is given to be the means of salvation it can be received by man as of himself he will say what is true; but to have faith, that is, to think that a thing is so and from that to speak as of oneself, and yet to be unable to will a thing because it is so as of oneself, is to annihilate faith; for one apart from the other is a nonentity. But if any one shall say that justifying faith is simply to believe that God the Father sent the Son, that by the passion of His cross He might effect propitiation, redemption, and salvation, and this does not involve anything to be done, because it is imputation that saves, it follows (since there is no truth of heaven in such belief, as will be shown in its place) that a belief in falsity, which is a dead faith, justifies.

[5.] Secondly, *That God continues to operate what is good in man, while man is unconscious of it.*—It is true that God operates what is good in man, and for the most part while man is

unconscious of it, and yet God gives man the power to perceive the things that are necessary to salvation. For the purpose of God's operation is that man may think and speak those things that belong to faith, and may will and do those things that belong to love; and when man thus thinks, speaks, wills, and does, he must needs think, speak, will, and do, as if of himself. For God operates into those things in man that are from Himself in him; that is, into the truths that belong to faith and into the goods that belong to love; consequently when God presents the former in the understanding and the latter in the will they appear to man as if they were his, and as his he brings them forth. In no other way can anyone think and speak and will and act from God. It is enough for man to know and acknowledge that these things are from God. This Divine operation itself often works while man is unconscious of it, but the effects that come from it man is conscious of. This is the meaning of the words

That "a man can receive nothing unless it be given him from heaven"
(*John* iii. 27).

And the saying of Jesus, "Without Me ye can do nothing" (*John* xv. 5).

If man had no consciousness in thinking truths and in doing goods, that they might not become goods and truths from himself, he would be either like an animal or like a stock, and thus would be unable to think and will anything of God or any thing from God, thus would not be able to be conjoined with God by faith and love and live to eternity. The difference between animals and men is that animals are unable to think and speak truths and to will and do goods from God, while men are able to do this, and thus to believe those things that they think, and love those things that they will, and this as if of themselves. If it were not as if of themselves the Divine influx and operation would flow through and not be received, for man would be like a vessel without a bottom, which receives no water. Man's thought is the receptacle of truth, and his will the receptacle of good; and reception is not possible unless man is conscious of it. And if there were no reception there could be no reciprocation, which makes that which is of God to be as if it were of man. Every agent that wills to conjoin itself with another must needs have something that is seemingly the other's own with which to conjoin itself, for otherwise there is no re-agent; and where there is no action and at the same time re-action no conjunction is possible. The things in man with which God, who is the sole Agent, conjoins Himself, are the understanding and the will. These faculties are man's; and although when they act they act from God, they cannot act otherwise than as if of themselves.

From this it now follows that truths and goods that do not so act are not any thing. But this shall be illustrated by examples. It is commanded in the Word that man must not commit adultery, must not steal, must not kill, must not bear false witness. It is known that man is able to do all these things of himself, also that he is able to refrain from them because they are sins; and yet he is not able to refrain from them from himself, but only from God; yet when he refrains from them from God he still thinks that he wills to refrain from them because they are sins, and thus he refrains from them as if from himself; and when this is done, because he calls adultery a sin he lives in chastity and loves chastity, and this as if of himself; and because he calls theft a sin he lives honestly and loves honesty, and this as if of himself. When he calls murder a sin he lives in charity and loves charity, and this is as if of himself. When he calls false testimony a sin he lives in truth and justice and loves truth and justice, and this as if of himself. And although he lives and loves these as if of himself, yet he lives and loves them from God; for whatever a man does from chastity itself, from honesty itself, from charity itself, and from truth itself and justice itself, as if of himself, he does from God, and consequently they are good itself. In a word, all things whatever that a man does from these principles as if from himself, these, when evils are removed, are from God and are good. But all things that a man does before evils are removed, although they are works of chastity, works of honesty, works of charity, or works of truth and justice, are not good because they are of man. Since all works, both those that are done of God and those that are not done of God, must needs be carried on by man or as if by him, it is evident why "works," "deeds," "working," and "doing," are so frequently mentioned in the Word, which would never have been so mentioned and commanded if they were done by God without man's knowledge, as is taught in the inner meaning of the doctrine of those who separate faith from good works.

[6.] Thirdly, *That the evils that a man does who is justified by faith are not sins but infirmities of his nature; and that voluntary or deliberate evils are forgiven, either immediately or after some repentance of the lips.*—This is the profession of those who have inwardly scrutinized and entered into the mysteries of the separation of faith from good works, with a difference in the case of some according to the keenness of their ability to reason and draw conclusions. This, indeed, necessarily follows. For those who ascribe every thing of salvation to faith alone, and ascribe nothing of salvation to good works, declare that they are

in grace, and some that they are in God ; and if in grace they conclude that evils are not seen, and if they are seen that they are immediately forgiven ; if in God they conclude that nothing condemns them, thus that their evils are not sins, since sins condemn, but are infirmities of nature. And as evils from the will, which are called in the Word "sinning with a high hand," are not infirmities of nature, they say that they are forgiven, either immediately or after some repentance by the lips, since he who has been justified by faith is in good and has no need of repentance of life ; and some add, because these evils are done by permission. Again, this follows as a consequence from the belief that he who is justified by faith is redeemed, purified before God, and regenerated ; and since he cannot do good of himself, that the merit of the Lord is ascribed and imputed to him, and by virtue of this imputation, together with redemption and regeneration, he is adopted as a son of God, is led of God the Father, and is enlightened by the Holy Spirit ; consequently his works are accepted, and his evils are not evils like the evils of others ; and as they do not condemn they must not be called sins, but infirmities, such as cling to every one as an inheritance from Adam, and which, as soon as they come forth, are forgiven and cast out. These and various other opinions they assert, according to their ideas about the essence of faith, and its separation from the goods of life, or the conjunction of faith with those goods. But to investigate all these particulars is not necessary, for they are all streams from a false principle, from which nothing but falsities can flow forth in continual succession. Who does not know and acknowledge, when he thinks by himself, that man should examine himself, confess his sins before God, abominate them, and afterwards lead a new life, that he may inherit life eternal ? All this is taught in the appointed prayers in the churches, especially in those preparatory to observing the sacrament of the Supper ; all this is taught in the Word, and in all preachings from the Word ; and reason that is at all enlightened declares it. And yet the light of this truth is extinguished as soon as any one studies the mysteries of this doctrine, and desires in consequence to gain a reputation for learning ; for being led by love of self and by the pride of self-intelligence, he departs from the faith of the common people, and embraces a falsity that destroys every truth of the Word and every truth of heaven. And as he is believed to be learned he draws after him and misleads many ; and thus the sheep that he ought to gather he scatters, by teaching that he who is able to think and declare with confidence that Christ suffered for him, and thereby redeemed him, is condemned by no evil. But that there is nothing of life in such a faith will

be seen in what follows. Such are not unlike those who have fantastic visions, and who believe the men whom they see to be spectres, and when they see phantoms believe them to be men, that is, they see truths as falsities and falsities as truths, especially when the fantasy arising from the lumen of their infatuation is skilful in forming by means of fallacies images conformable to that lumen. In the delirium of their mysteries they see wisdom, not knowing that those who know nothing about these things have after their life in this world a better lot.

[7.] Fourthly, *That by "works" and "doing" in the Word, faith and to have faith are meant.*—The wish of such is to persuade others by these means that they are verifying all things of the Word, when in fact they are falsifying all things of it, for this conclusion is both a contradiction and a false statement. It is a contradiction to say that doing goods means to have faith, when in fact the received faith not only separates good works but also excludes them from the means of salvation; and that which is separated and excluded from anything (thus from the faith which is said not only to be something but also everything) cannot possibly exist in it, and thus cannot be meant by it. It is also a contradiction to say that that which is saving and spiritual—which is said to belong to faith—means at the same time that which is not saving and not spiritual; for they call faith saving and spiritual, and they call works not saving and so not spiritual. It is a false statement to say that the Divine operation, with no co-operation by man, is meant by "works" and "doing" in the Word when man is commanded to do these. It is also a false statement to say that "good works" mean the faith that is received and is called saving, when that faith is of the thought alone and not at all of the will. Furthermore they say that "works" and "deeds" are mentioned in the Word on account of the simple who do not grasp the mysteries of faith. But it is to be noted that it is one thing to believe a person and another thing to believe in him; as to believe that there is a God and to believe in Him. To believe in God or in His name signifies both to do and to have faith; as in *John*:

"As many as received Him, to them gave He power to become sons of God, to them that believe in His name; who were born, not of bloods nor of the will of the flesh nor of the will of man (*vir*), but of God" (i. 12, 13.)

Those born "not of bloods" are those who do not falsify the Word; those born "not of the will of the flesh" are those who are not in lusts from love of self; those born "not of the will of man" are those who are not in falsities from the pride of self-intelli-

gence ; those "born of God" are those who are regenerated by the Lord by means of truths from the Word and a life according to them ; these are such as believe in the name of the Lord, and thus are called "sons of God." Such a faith is not the faith of the teachers of the church at this day.

803[α]. *"And there was given to him authority over every tribe and tongue and nation"* signifies *domination over all the truths and goods of the church, and over the doctrine of faith and love.*—This is evident from the signification of "authority," as meaning domination ; also from the signification of "tribe," as meaning the truths and goods of the church in general (see above, n. 39, 330, 430, 431, 454, 657). Also from the signification of "tongue," as meaning the doctrine of the church, also confession and religion (see above, n. 330, 455, 625, 657), here the doctrine of faith ; also from the signification of "nation," as meaning the good of love, likewise the doctrine of love, and thus of the church (see above, n. 175, 331, 625, 657). From this it can be seen that "authority was given to the beast over every tribe and tongue and nation" signifies domination over all the truths and goods of the church, and over the doctrine of faith and love. And as "the beast" signifies the doctrine of faith separated from the life, corroborated and established by reasonings from the natural man, it follows that to such a faith domination is given over all things of the church and its doctrine. It is evident that domination was given to this faith, since faith alone is the universal prevailing principle in the churches ; for it has been taken to be the essential means of salvation, as is clearly evident from the doctrines of the churches, as well as from the verbal profession of men of the church, and in general from their lives ; also from this, that they do not know what charity and love are, consequently what works are. And as such is the domination of faith separate, so it has domination over all the truths and goods of the church, and extinguishes them by falsifying, perverting, and adulterating them ; for where that faith rules there is no longer anything good, and thus no truth. [2.] It is known that faith from love is the essential means of salvation, and thus is the principle of the doctrine of the church ; but since it is important to know how a man can be in such enlightenment as to learn the truths that must constitute his faith and in such affection as to do the goods that must constitute his love, and thus can know whether his faith is a belief in truth and his love a love of good, this shall be told in its proper order, as follows : (1.) Let him read the Word every day, one or two chapters, and learn from a master and from preachings the dogmas

of his religion; and especially let him learn that God is one, and that the Lord is the God of heaven and earth

(*John* iii. 35; xvii. 2; *Matt.* xi. 27; xxviii. 18),

that the Word is holy, that there is a heaven and a hell, and that there is a life after death. (2.) Let him learn from the Word, from a master, and from preachings, what works are sins, and that they are especially adulteries, thefts, murders, false witness, and the others mentioned in the Decalogue; likewise that lascivious and obscene thoughts are adulteries, that frauds and illicit gains are thefts, that hatred and revenge are murders, and that lies and blasphemies are false witness; and so on. Let him learn all these things from childhood to youth. (3.) When a man begins to think for himself, which is the case after he has grown up, it must be to him the first and chief thing *to refrain from doing evils for the reason that they are sins against the Word, thus against God, and for the reason that if he does them he will gain, not life eternal, but hell*; and afterwards as he grows up and becomes older he must shun them as damned, and must turn away from them in thought and intention. But in order to so refrain from them and shun and turn away from them, he must pray to the Lord for help. The sins he must refrain from and must shun and turn away from are chiefly adulteries, frauds, illicit gains, hatreds, revenges, lies, blasphemies, and elation of mind. (4.) So far as a man hates these evils because they are opposed to the Word, and thus opposed to God, so far there is granted him communication with the Lord, and conjunction is effected with heaven. For the Lord enters, and with the Lord heaven enters, as evils are removed; since these and their falsities are the sole hindrances. The reason is that man has been placed in the midst between heaven and hell, so that hell acts on the one side, and heaven on the other; therefore so far as evils that are from hell are removed, so far goods from heaven enter; for the Lord says,

“Behold I stand at the door and knock; if any one hear . . . and open the door, I will come in to him” (*Apoc.* iii. 20).

But if man refrains from doing these evils for any other reason than that they are sins, and are opposed to the Word and thus to God, no conjunction of heaven with him is effected, because his refraining is from self, and not from the Lord. The Lord is in the Word, even so that He is called the Word (*John* i. 1-4), because the Word is from Him; consequently the conjunction of

heaven with the man of the church is by means of the Word, as may be seen in *Heaven and Hell* (n. 303-310). (5.) So far, then, as a man hates these sins so far good affections enter. Thus so far as he hates adulteries so far chastity enters; so far as he hates frauds and unlawful gains so far sincerity and justice enter; so far as he hates hatred and revenge so far charity enters; so far as he hates lies and blasphemies so far truth enters; and so far as he hates elation of mind so far humility before God and love of the neighbor as oneself enter; and so on. From this it follows that to shun evils is to do goods. (6.) So far as a man is in these good affections he is led by the Lord and not by self; and so far as he acts from them so far he does what is good, because he does this from the Lord and not from self; and then he acts from chastity, from honesty and justice, from charity, from truth, in humility before God; and from these no one can act from self. (7.) The spiritual affections that are granted by the Lord to him who is in them and who acts from them, are an affection for knowing and understanding the truths and goods of heaven and the church, together with an affection for willing and doing them; also an affection for combating with zeal against falsities and evils and dispersing them, both in himself and in others. From this man has faith and love, and from this he has intelligence and wisdom. (8.) Thus and in no other way is man reformed; and so far as he knows and believes truths, and wills and does them, so far is he regenerated, and from natural becomes spiritual. The same is true of his faith and his love.

[b.] [3.] If evils have not been removed because they are sins nothing that a man thinks, speaks, wills, and does, is good or true before God, however it may appear like a good or truth before the world. The reason is that such things are not from the Lord but from man, since it is the love of the man and of the world from which they are, and which is in them. Most people at this day believe that they will come into heaven if they have faith, live piously, and do goods; and yet they do not turn away from evils because they are sins, consequently they either do them or believe them to be allowable; and those who believe them to be allowable do them when opportunity is given. But let them know that their faith is not faith, that their pious things are not pious, and that their good things are not good; for they flow from the impurities that lie inwardly concealed in man; and externals derive everything that they are from internals. For the Lord says.

“Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside . may become clean also” (*Matt.* xxiii. 26).

From all this it can now be seen that if a man were able to fulfil all things of the law, if he should give much to the poor, if he should do good to the fatherless and the widow, and if he should also give bread to the hungry and drink to the thirsty, take in the strangers, clothe the naked, visit the sick, and go to them that are bound in prison, if he should earnestly preach the gospel, convert Gentiles, frequent churches, listen devoutly to preachings, observe the sacrament of the Supper often every year, spend his time in prayer, and other things; and his internal has not been cleansed from hatred and revenge, from craftiness and malice, from dishonesty and injustice, from the filthy delight of adultery, from love of self and consequent love of rule, and the pride of self-intelligence, from contempt of others in comparison with oneself, and from other evils and their falsities; all these works would be hypocritical and from the man himself, and not from the Lord. And yet these same works, when the internal has been cleansed, are all good, because they are from the Lord in man, and since the man is in the faith and in the love of doing these works he will do them as a matter of course. This has been proved to me by a thousand examples in the spiritual world. I have there heard that it has been granted to many to recall the actions of their life in the world, and to enumerate the goods they had done; but when their internal was opened it was found to be full of every evil and its falsity; and it was then disclosed to them that the goods they had enumerated had been done from self, because for the sake of self and the world, and that they were full of evils from their interiors; and on this account they appeared as if scorched with fire, or as sooty. [4.] But it was otherwise with those who from the Word had abstained from doing evils, and had afterwards shunned them and turned away from them because they were sins and were opposed to love to God and charity towards the neighbor. Although there was a similar perception to such that their works were done as if from self, yet they were all good, and appeared in the light of heaven like white snow and wool (*Isaiah* i. 12-18). These are the works that are meant in the Word by the works that must never be separated from faith; for faith separated from them is dead, and a dead faith is a faith in falsity from an evil love; or it is the thought that a thing is true, while the life is still evil.

That abstaining from evils for any reason whatever except from the Word does not purify the internal man is evident from

the origin of evil works and from the origin of good works. For example, he that abstains from adulteries from fear of the civil law and its punishments, from fear of the loss of reputation and thus of honor, from fear of deprivations arising from poverty, parsimony, or avarice, from fear of consequent illness, from fear of brawls at home with the wife and consequent intranquillity of life, from fear of chastisement by the servants of the injured husband, from infirmity arising from abuse, or age, or impotence, or even from natural goodness and consequent moral goodness, that is, as not being proper or reputable, and so on, and if for such reasons only he lives chastely still he is interiorly unchaste and an adulterer, so long as he does not abstain from these evils from spiritual faith, which is a belief that adulteries are infernal because they are contrary to the Divine Law, and thus contrary to the fear of God and to love to the neighbor. And so in all other cases.

[5.] From what has been presented it can now be seen what the internal and the external are, also what faith and love are, namely, that faith and love are in man when his internal has been purified from evils in the manner just described, and that they are not in him if it be not purified, and that where faith and love are, there is heaven, and where faith and love are not, there is hell. More on this hereafter (n. 825).

VERSES 8, 9.

804. *"And all that dwell on the earth shall worship him, whose names have not been written in the book of life of the Lamb that hath been slain from the foundation of the world. If any one hath an ear let him hear."*

8. *"And all that dwell on the earth shall worship him"* signifies the necessity of acknowledgment by those who have been born within the church [n. 805]; *"whose names have not been written in the book of life"* signifies by all who have not become spiritual by regeneration by the Lord [n. 806]; *"that hath been slain from the foundation of the world"* signifies whose Divine in His Human has not been acknowledged from the first establishment of this church [n. 807].
9. *"If any one hath an ear let him hear"* signifies reception by those who are in understanding of truth and consequent perception of good [n. 808].

805[a]. [Verse 8.] *"And all that dwell on the earth shall worship him"* signifies the necessity of acknowledgment by those who have been born within the church.—This is evident from the signification of "worshipping," as meaning to acknowledge and believe that a thing is true, and thus to receive it in doctrine and worship. That this is the signification of "worshipping" can be seen from what has been said above (n. 789, 790), where there is an explanation of what is signified by "they worshipped the dragon which gave authority unto the beast, and they worshipped the beast." That they acknowledge from necessity is evident

from what has been said and shown in the preceding article. The above is evident also from the signification of "those that dwell on the earth," as meaning those who have been born within the church; for "the earth" signifies the church, and "those who dwell upon it" signify those who are there and live there. Those that have been born within the church are meant, because every one adopts the religion of his native land, in the first place because he is educated in it, and is afterwards confirmed in it by preachings, and particularly because there are but few who study the doctrine of the church and the interior meaning of the Word, believing that such things transcend their comprehension, and also that they are not to be seen or understood, but only believed. This is the reason for the necessity of acknowledgment by those who have been born within the church, which is signified by "all that dwell on the earth shall worship the beast." [2.] That this is so can be seen, in the first place, from the received faith which is called the only saving faith, *That God the Father sent his Son into the world, that through the passion of His cross He might effect propitiation, redemption, and salvation.* This faith, if understood according to the ideas of those who defend faith separate from life, and thus according to preachings from their doctrine, is no faith; as is evident from each and every thing that is contained in that faith and that follows as a consequence from it; and these are:

- (i.) *That there is propitiation, that is, a propitiation of God the Father by the passion or by the blood of His Son.*
- (ii.) *That there is mercy or compassion of God the Father for the Son's sake.*
- (iii.) *That there was a bearing of our iniquities by the Lord, and a consequent deliverance from them.*
- (iv.) *That there must be an imputative principle, and thus there is an imputation of the Lord's merit, through which we are saved.*
- (v.) *That there is intercession of the Lord with the Father.*
- (vi.) *That there is redemption and salvation without the means of life and faith, and thus there is immediate mercy.*
- (vii.) *That in such a faith there is no religion, but it is emptiness and vacuity.*
- (viii.) *That there is in it neither any faith in the Lord, nor any acknowledgment of His Divine in His Human.*
- (ix.) *That consequently the trust and confidence of that faith which is at this day accepted as the only saving faith is an empty sound.*
- (x.) *That saving faith is wholly different.*

Since, then, it is on the lips of nearly all who are of the church that the Lord endured the cross for our sins, and that He took them upon Himself and bore them, and thereby not only reconciled the Father but also redeemed us from hell, and that by this merit of the Lord we are saved, provided we believe this in trust and confidence,—it is necessary to inquire, in the first place, whether these things should be understood according to the common opinion.

[b.] (i.) [3.] In respect to the first proposition, *That there is propitiation, that is, a propitiation of God the Father by the passion or by the blood of His Son.*—This involves a rejection or alienation of the human race because of some anger or vengeance, that is called vindictive justice, which was laid upon the Son by God the Father, to the end that by the passion of His cross He might be reconciled to the human race, and thus be propitiated. But who does not see that for God the Father to reject from Himself the human race, or from justice to revenge their alienation, is contrary to the Divine essence itself, which is love itself, mercy itself, and goodness itself? Such vengeance, indeed, could not exist in any angel, and scarcely in any well-disposed man, much less in God. Who does not see also that it is difficult to think that such vengeance was laid upon the Son by His Father, or that the Son took such vengeance upon Himself, and that God the Father has mercy from seeing or recalling this, and not from the Divine love itself, which in its essence is infinite, eternal, and immediate towards the whole human race? I do not know, therefore, how any one can think from God and with God that he has been rejected of God, and therefore that by the will of the Father the Son became accursed, and was thereby made a propitiatory and a throne of grace. Moreover, justice is a Divine attribute, but not vindictive justice, and still less can it be in one on another's account; and if it is not justice neither is it according to Divine order for one to be saved on another's account, though it may be by means of another. Nor can God be reconciled by any other means than by the repentance of the man himself. To be saved by means of the Lord, and also by means of the passion of His cross, thus by the Lord, is propitiation and expiation, as will be seen in what follows.

(ii.) [4.] *There is no mercy or compassion of God the Father for the Son's sake.*—The customary prayer in the churches, and by the men of the church at home and abroad, when they are in pious worship is, "May God the Father have mercy upon us for the sake of the Son, and for the sake of

the passion of His cross." This prayer flows from the accepted belief respecting the propitiation or reconciliation of the Father by the Son, as mentioned above; likewise from the doctrine of the church respecting justification by faith alone without good works. And as the defenders and vindicators of that doctrine separate the life which is of good works from faith, they can acknowledge nothing else as a saving faith than that God the Father sent His Son, and that He is moved to mercy by the passion of His cross; and for this reason this prayer is at this day accepted by the general body as the only voice that can enter heaven and move God, even if man utters it with a confession of trust only at the hour of death. And yet that such a prayer has in it nothing of life from truth and good, can be seen from what has been said just above respecting propitiation and reconciliation, and the resulting mercy of the Father; also from what will be said presently respecting the bearing of our iniquities by the Lord, respecting the imputation of His merit, respecting intercession, and respecting salvation and redemption apart from life as a means. Here let it be said merely that it is never granted to any man of the church to approach God the Father immediately, and to pray to Him for the Son's sake; for it is the Lord who must be approached and prayed to, since no one comes to the Father except by the Lord and in the Lord; and the Lord equally as the Father is God, infinite, eternal, uncreate, omnipotent, and neither of them is first nor last, nor greater nor less, but they are wholly equal. That no one comes to the Father except by the Lord He teaches in *John*:

"No one hath seen God at any time; the only begotten Son who is in the bosom of the Father, He hath brought Him forth to view" (i. 18).

In the same,

"Ye have never heard the Father's voice nor seen His form" (v. 37).

In *Matthew*:

No one knoweth the Father save the Son, and he to whom the Son willeth to reveal Him" (xi. 27).

In *John*:

"Not any one hath seen the Father save He who is with the Father, He hath seen the Father" (vi. 46).

In the same,

"I am the Way, the Truth, and the Life; no one cometh unto the Father but through Me" (xiv. 6).

No one cometh to the Father except in the Lord, because the

Father and He are one, as He also teaches in *John*:

“If ye know Me ye know My Father also; . . . he that seeth Me seeth the Father.” Philip, “believest thou not that I am in the Father and the Father in Me? . . . Believe Me, that I am in the Father and the Father in Me” (xiv. 7, 10, 11).

In the same,

“I and the Father are one. . . . That ye may know and believe that I am in the Father and the Father in Me” (x. 30, 38).

Add to this,

That the Lord is the God of heaven and earth, as He teaches (*John* iii. 35 ; xvii. 2 ; *Matt.* xi. 27 ; xxviii. 18) ;

and that thus he must be approached. It is also to be noted, that unless the Lord is approached man is unable to think with angels, because all angelic thought about God is about God-Man. Angels are unable to think otherwise about God, and consequently about things Divine, because their thoughts spread out into every part of heaven ; and heaven is a heaven in the form of a man. But on this more elsewhere.

(iii.) [5.] *There was no bearing of our iniquities by the Lord, and a consequent deliverance from them*, as is taught by the common faith, which is, that the Lord took upon Himself the sins of the world and cast them into hell, and thus took them away. This they conclude from the words of John respecting Jesus,

“Behold the Lamb of God, who taketh away the sins of the world” (*John* i. 29) ;

also from *Isaiah*, where the Lord is treated of,

“He hath borne our sicknesses and sorrows, . . . and He hath carried our iniquities” (liii. 4, 11).

But what is signified by “carrying iniquities” has not yet been understood in the churches ; therefore let it be told. It was according to Divine order for the prophets to represent the state of their church, that its quality might thus be known, as can be seen from the following. *Isaiah* was commanded

To go naked and barefoot three years, for a sign and a wonder (*Isa.* xx. 2, 3).

In this way he represented that there were no longer any truths in the church ; for this is signified by “going naked and barefoot.” *Hosea* was commanded

To take to himself a woman of whoredoms, and children of whoredoms, because the land had committed whoredoms (*Hos.* i. 2, seq.).

“A woman of whoredoms” signified a church that was falsifying the truths of the Word. Also Ezekiel was commanded

To take to himself a tile and to portray upon it Jerusalem, and to lay siege against it; and to lie upon his left side three hundred and ninety days, and afterwards upon his right side forty days. Also he was commanded to eat a cake of barley made with cow's dung; and it was said that “so shall they want bread and water” in Jerusalem. “and shall pine away for their iniquity” (*Ezek. iv. 1 to the end*).

This signified that the church was without goods and truths, and in mere falsities from evil; and it is said

That thereby he should bear the iniquity of the house of Israel (vers. 4, 5).

Yet he did not thereby take away their iniquities, but only represented them: and this because a “prophet” signified doctrine from the Word, thus the church in respect to doctrine and worship therefrom. The same is meant by “bearing iniquities” where these words are applied to the Lord, who was the greatest Prophet, for he represented in Himself how the Jewish church treated with abuse Divine truth or the Word, for He was Himself the Word; therefore their scourging Him, spitting in His face, smiting Him with a reed, setting a crown of thorns upon Him, giving Him vinegar to drink, dividing His garments, and finally crucifying Him, were all representative of the state of that church (see above, n. 83, 195[*c*], 627[*c*], 655[*b*]). This, therefore, is signified by “bearing iniquities;” and in like manner by His enduring temptations more grievous than those of all others. And yet to take upon Himself the sins of others, and to take them away by sorrows and punishments, is contrary to the nature of the annulling of sins. For sins can be annulled only by repentance of life by him who has sinned. To take them away by drawing them from another upon oneself is a dogma of the Papists in which there is no truth.

(iv.) [6.] *There can be nothing imputative, and thus no imputation of the Lord's merit.*—This cannot be because salvation by imputation is contrary to the laws of Divine order set forth in the Word; which are that man must learn what the sin is that he must shun, and what the truth is that he must do; and if he is living contrary to truths he must repent. These laws, with each and every thing that the doctrines of the churches teach from the Word, would be superfluous if man were saved by declaring with the confidence of faith that God has mercy on him for the sake of His Son and through the passion of His cross; and that thus the merit of the Lord would be imputed to him. For thus

man might live wickedly, might commit adulteries, steal, act fraudulently, exercise hatred and revenge, calumniate, and other things, since he could not be saved by good works, but only by a faith that is wholly apart from any life. And yet it is blasphemy to say that a man can live wickedly and yet live from the Lord. It is likewise a contradiction that man must shun evils and do goods, and yet can be saved only by mere faith in an imputed merit. The merit of the Lord is that from his own power He subjugated the hells and glorified His Human; by this He acquired for Himself the power to save all who believe in Him and who do what He taught. This merit cannot be attributed or imputed to any one, still less can this be done by the Father, since it is the Lord's own merit; and salvation also is by the Lord, thus through the Lord, and not for the Lord's sake. In a word, no one's merit can be attributed to another unless he is a sharer with him through his life, according to which every one is rewarded or punished; but life from the Lord [can be given]; this follows from His merit. Moreover, anything imputative is contrary to the essence of Divine love, which extends to all; for to impute means to love one and not another except for the sake of the one; it is also contrary to justice, which requires that every one should have reward to the extent that he lives from the Lord.

(v.) [7.] *That there is intercession of the Lord with the Father* falls into the ideas of men who are wholly simple, who think of the three Persons of the Divinity only as three sitting and talking together about what is to be, and that one moves the other to be merciful for His sake, which is to intercede. But the more learned see that intercession means a perpetual remembrance from love, since the one Person has the same essence or substance as the other, and the same love, thus the same mercy; and this cannot be stirred up or recalled to memory by any entreaty.

(vi.) [8.] *That there is redemption and salvation without the means of life and faith, and thus there is immediate mercy.*—It is known that truths belong to faith, and goods to the life, and that without truths there can be no faith, as for example, without these truths: that there is a God, that the Lord is the Saviour of the world, that there is a heaven and a hell, that there is a life after death, that the Word is holy, that the things that the Word contains must be believed and done, that the Holy Supper is the most holy thing of worship, and other like things; these must

constitute faith; likewise that without goods there is no life of faith; for the Lord says,

He that heareth and doeth not is like a foolish man that buildeth his house upon the ground without foundation; but he that heareth and doeth is like a prudent man that buildeth his house upon a foundation from the Rock (*Matt.* vii. 24, 26).

These and like things, so far as they are to be believed, are means, and are said to belong to faith; and so far as they are to be done are means, and are said to belong to the life, without which man cannot be saved. All these things would be unmeaning, if in their place there were only this one thing which is called faith, namely, that man is saved by the mere mercy of the Father for the sake of the Son and by the imputation of His merit. That there can be no such thing as immediate mercy, but only mediate, and that yet man from pure mercy is led by the Lord from infancy to his old age, and afterwards to eternity, may be seen in *Heaven and Hell* (n. 521-527). Thus neither is there such a thing as immediate salvation. From this it follows that redemption consists solely in the Lord's redeeming from hell those who believe in Him, and who do what He has commanded; moreover, these, without His coming into the world, could not have been saved, since without His coming they could not have believed in Him, or have done what He has commanded, and thus have lived from Him. That these are those that are meant in the Word by "the redeemed" will be seen elsewhere.

(vii.) [9.] *That in such a faith there is no religion, but it is emptiness and vacuity.*—What is religion except that man may so live that he may come into heaven, and that he may know how to live? To know this is called doctrine; and to believe it and live according to it is called religion. From doctrine man will know not only what must be thought but also what must be done; for he should think that he may do, and not think what involves doing nothing. The faith here described consists in thinking without doing, so that it may be called a mere cogitative (or thought) faith, which leads man to implore mercy alone, because the Son of God suffered for him, and took upon Himself the sins of the world, and thus redeemed and delivered him from hell, believing at the same time that the merit of the Son of God is attributed to him. Let any one who is willing and able consider whether there is in this anything of the Word, in which believing and doing are so often mentioned, consequently whether there is in this faith anything of the church or anything of religion. For in the things presented here, where are the truths that must constitute faith, and the goods that must con-

stitute life, and that must make genuine doctrine from the Word, and thus the theology of the Christian world? And as these things do not exist in this faith, it follows that it is not only a faith empty and void but also a faith in what is not true. It is a wonder to many in the spiritual world, and to all in heaven, that the theology of the Christian world has been reduced to such emptiness and vacuity that at length the whole of it is comprised in a mere utterance of thought that is possible to the evil at the hour of death from a fear of hell. Thus the same emptiness that prevails with the Papists is found with very many of the Reformed in the Christian world. But let them consider, if they will, whether such as these can have any lot among the angels of heaven, whose intelligence is from the truths in the Word, and whose wisdom is from truths in act, which are called goods. This is what is meant by the Lord's words,

“When the Son of man shall come shall He find faith on the earth?”
· (Luke xviii. 8.)

(viii.) [10.] *That there is in this neither any faith in the Lord nor any acknowledgment of the Divine in His Human.*—For he who prays to the Father to have mercy for the sake of His Son approaches the Father, and does not approach the Lord, when it is the Lord that must be approached, for He is the God of heaven and earth; and the Word teaches that the Father can be approached only by the Lord and in the Lord, as has been shown above, also that there must be faith in the Lord; for the Lord says,

“He that believeth in the Son hath eternal life, but he that believeth not the Son shall not see life, but the anger of God abideth on him”
(John iii. 36).

Likewise,

“This is the will of the Father who sent Me, that every one that beholdeth the Son and believeth in Him may have eternal life, and I will raise him up at the last day” (John vi. 40).

And again,

“Jesus said, I am the resurrection and the life; he that believeth in Me, though he die, yet shall he live; but every one that liveth and believeth in Me shall not die forever” (xi. 25, 26);

and elsewhere. To believe in Him and not to approach Him, but to entreat the Father for His sake, is not to believe in Him; for all faith approaches Him in whom man believes; therefore to approach and see the Father was denied to Philip; and it was said,

That to see the Lord is to see the Father (John xiv. 7-11).

So, again, all were healed of their diseases who prayed to the Lord to have mercy upon them, and who had faith in Him. And the sons of Israel were healed in the desert who looked upon the brazen serpent, which represented the Lord in relation to the outmost of His Human, which is called the sensual. Furthermore, in the spiritual world all sight and all thought from acknowledgment conjoin; but sight directed to the Father conjoins no one; for the Lord says,

“Ye have never heard the Father's voice nor seen His form” (*John v. 37*).

[11.] Add to this that he who supplicates the Father to have mercy for the sake of the Son has the same idea of the Lord as of an ordinary man; for he regards Him as beneath the Father, thus as a man from the mother Mary, who endured the cross, and because of this there is mercy for man; but in this way the Lord's Divine is separated from His Human, although there is no such separation in the doctrine of the Nicene Council respecting the Trinity; for this teaches that the Divine and the Human of the Lord are not two but one Person, and that they are like the soul and body in man. [12.] But those who look to the Father, although they acknowledge the Lord's Divine do not approach it; for they place it near the Father above the Human of the Lord, and thus they see His Human apart from His Divine, although His Divine is His soul. This is why many at this time confess the Divine of the Lord with the lips, while but few acknowledge it in heart; and it is impossible for one who does not acknowledge the Divine of the Lord in His Human, and does not look to that in his supplications, to have any conjunction with heaven. From all this it follows that in this faith, namely, that the Father has mercy for the sake of the Son, there is no faith in the Lord nor any acknowledgment of His Divine in His Human. This, moreover, is what the Lord foretold to Peter, that at the end of the church He would no longer be acknowledged.

(ix.) [13.] *That consequently the trust and confidence of that faith, which is at this day accepted as the only saving faith, is an empty sound.*—For the trust of such faith is a natural trust, in which there is nothing spiritual, since there is nothing in it of truth and good, which belong to faith and life; when, therefore, that faith is confirmed by the learned, the truth of heaven may be destroyed and man shut out of heaven by such confirmation. In such emptiness the faith alone that is accepted in the churches, or faith separated from goods of life, terminates; and yet this faith, although it is empty, fills the entire theology of the Christian world. For this reason the learned of the church, when they

come after death into the spiritual world, are in so many falsities as scarcely to know a single genuine truth. But it is otherwise with those who have not confirmed these falsities in themselves, but have lived in some measure the life of faith, which is charity. Such can be instructed in the truths of faith, and when they have been instructed can be received among angels in heaven. For it is one thing to believe these falsities with a confirmed faith, thus with the heart, and a wholly different thing to believe them with a faith not confirmed.

(x.) *That saving faith is wholly different* shall be treated of in what next follows.

806. *“Whose names have not been written in the book of life of the Lamb”* signifies *by all who have not become spiritual through regeneration by the Lord.*—This is evident from the signification of “names,” as meaning what they are; for in the Word “name” signifies what a thing or a state is, and for the reason that in the spiritual world persons do not have names as in the natural world, but every one there is named according to what he is (see above, n. 676). Also from the signification of “written in the book of life of the Lamb,” as meaning to be in love and faith in the Lord (see above, n. 199, 222, 299), thus to become spiritual through regeneration by Him; for those who are in love and faith in the Lord from the Lord become spiritual, since their love and faith are spiritual; and such as these are called regenerated, and are meant by those “whose names have been written in the book of life of the Lamb.” This makes clear that “names written in the book of life of the Lamb” means not that their names are there, but that these are such, that is, have become spiritual through regeneration by the Lord. [2.] It has been shown in the preceding article what the faith is that has been accepted by the general body in the church, namely, a belief that God the Father sent the Son, that through Him there might be propitiation, mercy, redemption, and salvation; likewise that the Son of God bore our iniquities, that He intercedes for us, and that His merit is attributed to those who pray for it with trust and confidence; and it has been shown in a former article that these are all vain expressions, in which as interpreted by the learned there is nothing of truth and thus nothing of salvation. That these are vain expressions in which there is nothing of truth is evident from the teachings of the Word respecting the reason of the Lord’s coming and why He suffered, namely, that the Lord came into the world to save the human race, who otherwise would have perished in eternal death, and that He saved them

by subjugating the hells, which infested every man coming into the world and going out of the world, and at the same time by glorifying His Human, since thus He is able to keep the hells subjugated to eternity. The subjugation of the hells, together with the glorification of His Human, was accomplished by means of temptations admitted into the human that He had from the mother, and by continual victories therein. His passion in Gethsemane and on the cross was the last temptation and complete victory. [3.] That the Lord came into the world for these two reasons, and that He thus saved the human race from eternal death, can be seen from this, that before the Lord's coming the hells were not in order, and consequently there was no equilibrium between hell and heaven, but hell on its part prevailed over heaven. And yet man has been placed in the midst between heaven and hell; and in consequence of this whatever before the Lord's coming flowed into man out of heaven was taken away by hell, because of its superior power. Therefore to restore the destroyed equilibrium it pleased the Lord to come into the world, and to accomplish at that time a last judgment, and subjugate the hells; and by doing this the Lord acquired for Himself the power to save men who have faith in and love to Him from Him. These things could be carried into effect only by the Lord's assuming a Human, for the reason that God works such effects from first principles by means of outmosts, since to work from first principles by means of outmosts is to work in fulness. The very might of the Divine power rests in things outmost; so the Lord's might rests in His Human because that is in the outmost. This was one reason of His coming into the world. The other reason was that He might glorify His Human, that is, make it Divine, since by this and by no other means is He able to keep the hells subjugated to eternity, for He thus works to eternity from first principles by means of things outmost, and in fulness. In this way His Divine operation reaches down even to those who are lowest in the world, while otherwise it would reach only to those who are first in heaven, and mediately through these and those that follow to the lowest, who are men; consequently if these should give way, as happened just before the Lord's coming, the Divine operation among men would cease, and consequently they would have no means of salvation. The Divine operation of the Lord through the Human assumed in the world is called His immediate influx even to those who are lowest. [4.] These are the two means whereby man has salvation, which is called redemption.

This is called *redemption by His blood* because the subjugation of the hells, together with the glorification of the Lord's Human, could be effected only by means of temptations admitted into Himself from the hells, the last of which temptations was the passion of the cross. From all this it can now be seen that the Lord did not come into the world to propitiate the Father and to move Him to mercy, nor to bear our iniquities and thus take them away, nor that we might be saved by the imputation of His merit, or by intercession, or by immediate mercy, consequently not by a faith in these things, still less by the confidence of that faith, since that confidence confirms such things as are not true, thus such things as do not belong to faith. He who knows why the Lord came into the world, and knows that all who believe and do the things that He taught are saved by Him, and at the same time by the Father in Him, and not by the Father separated from Him, can see that many of the things that the leaders teach respecting redemption must be understood otherwise than according to their explanation of them. [5.] That the Lord subjugated the hells He taught when the passion of the cross was at hand, in *John* :

"Now is the judgment of this world ; now shall the prince of this world be cast out" (xii. 27, 28, 31).

In the same,

"Be of good cheer, I have overcome the world" (xvi. 33).

In *Luke* :

Jesus said, "I beheld Satan as lightning falling from heaven" (x. 18).

In *Isaiah* :

"Who is this that cometh from Edom, . . . walking in the multitude of his strength? . . . mighty to save, . . . Mine arm brought salvation for Me ; . . . so He became a Saviour for them" (lxiii. 1, 5, 8 ; also lix. 16-21).

Because the Lord subjugated the hells he gave the seventy disciples

"Power over demons" (*Luke* x. 17, 19).

[6.] That the Lord glorified His Human, and that the passion of the cross was the last temptation and complete victory by which He glorified it, He teaches in *John* :

When Judas "was gone out Jesus said, Now is the Son of man glorified, . . . and God shall glorify Him in Himself, and straightway shall He glorify Him" (xiii. 31, 32).

In the same,

“Father, the hour is come; glorify Thy Son that Thy Son may glorify Thee” (xvii. 1, 5).

In the same,

“Now is my soul troubled; . . . Father, glorify Thy name. And there came a voice out of heaven, . . . I have both glorified it and will glorify it again” (xii. 27, 28).

And in *Luke*:

“Behoved it not the Christ to suffer these things and to enter into His glory?” (xxiv. 26.)

This was said of His passion. “To glorify” is to make Divine. From this it can be seen that unless the Lord had come into the world and had become Man, and by this means had delivered from hell all those who believe in Him and love Him, no mortal could have been saved. That without the Lord there is no salvation is thus to be understood. This, now, is the mystery of the Lord’s incarnation.

807. “*That hath been slain from the foundation of the world*” signifies *whose Divine in His Human has not been acknowledged from the first establishment of this church.*—This is evident from the signification of “the Lamb slain (or killed),” as meaning not to be acknowledged (see above, n. 315[a], 328[a,b]), here that His Divine in His Human has not been acknowledged (of which presently). Also from the signification of “the foundation of the world,” as meaning the first establishment of the church. For “the world” signifies in the Word several things, namely, the world in general, also both those who are good and those who are evil in it, also the evil only who are in the world, and so again the hells. “The world” has the same signification as “the earth,” namely, the church; and that is here meant by “the foundation of the world,” as in *Matthew*:

“The King shall say to them on the right hand, . . . Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world” (xxv. 34).

[2.] The Lord is not acknowledged when His Divine in His Human is not acknowledged, for the reason that the Lord is not then regarded as God, but only as a man; and a man is not able to save. And although it is believed from the Athanasian Creed that the Lord is the Son of God born from eternity, and that His Divine is equal to the Divine of the Father, yet (since they separate His Human from His Divine) they divide the Lord as it were into two persons, which they call natures, making the

Lord one thing as the Son of God from eternity, and another as Mary's son. And because they so divide the Lord no one is able to approach Him unless he is willing to approach Him as one person when regarded as God and as another when regarded as man. Such has been the idea of the Lord from the first foundation of the church, as can be seen from the writings of the Fathers, and afterwards from the writings of their successors. [3.] The Lord has been thus divided in the church from its beginning, because the Word has not been understood. For where the Lord mentions the Father it is supposed that a Divine distinct from His Human is meant, although it is clearly evident in *Matthew* and in *Luke* that the Lord was conceived by the very Divine which is called the Father, consequently that this very Divine is in His Human as a soul is in its body; and the soul and the body are one person. And what is wonderful, this is taught in express terms in the Athanasian Creed, which is the doctrine concerning God in the whole Christian world, and yet scarcely any one gives any heed to it. That no heed has been given to it has been made clear to me from conversations with many in the other life, both the learned and the unlearned, who have said that it was unknown to them, and that they had thought of the Son of God from eternity as a Divine Person above His Human, sitting at the Father's right hand. It was clear also that they had given no heed to the words of the Lord, that "the Father and He are One," and that "the Father is in Him and He in the Father." From all this it can be seen that the church from its beginning has not acknowledged the Lord's Divine in His Human, and that this is what is signified by "the Lamb that hath been slain from the foundation of the world."

808. [Verse 9.] "*If any one hath an ear let him hear*" signifies *reception by those who are in the understanding of truth, and consequent perception of good.*—This is evident from the signification of "If any one hath an ear let him hear," as meaning one who understands and gives heed to what the Lord teaches in the Word (see above, n. 108, 180, 255); so these words signify also reception of Divine truth by those who are in the understanding of it. Those who are in the perception of good are also meant, because "to have an ear and to hear" signifies both to understand truth and to perceive good; to understand truth pertains to thought, and to perceive good pertains to affection; and both pertain to the ear or to hearing, since what enters the ear passes into the sight of the understanding and also

into the affection of the will; and for this reason the "ear" and "hearing" signify giving heed and obedience. So "to hear" any one signifies to understand, and "to give ear to" any one signifies to obey, and both are meant by "listening." [2.] As it has been shown above that in the faith received by the general body in the church there is mere emptiness, since there is nothing of life in it from any truth, I will here tell briefly what faith is saving faith. Saving faith is to believe that the Lord is the Saviour of the world, and that He is the God of heaven and the God of the earth, and that by His coming into the world He entered into the power to save all who receive truths from Him through the Word, and who live according to them. Who those are that are able to receive truths from Him and to live according to them has been explained above (n. 803), namely, those who shun evils as sins against the Word and thus against God, since by so doing man's internal is purified, and when this is purified man is led by the Lord and not by self; and so far as man is led by the Lord he loves truths, and accepts them and wills them and does them. This faith is saving faith. [3.] These words, "If any one hath an ear let him hear" mean especially that it must be accepted and believed that the Divine of the Lord is in His Human, that is, that His Human is Divine. Is it not surprising that all idea of the Lord's Divine Human has been destroyed in Christian churches, especially among the learned in them, and that only with the simple does anything of it remain? For the simple think of God as a Man, and not as a Spirit without a human form as the learned do. The most ancient people, who were wiser than those of our days, had no other idea of God than as a Man encompassed about the head with radiant circles, as is shown by the writings of ancient men, and by their paintings and sculptures. Moreover, all who were of the church from the time of Adam down to Abraham, Moses, and the prophets, thought of God as a Man. They also saw Him in a human form, and called Him Jehovah, as is evident from the Word; and God under a human form is the Lord, as is clear from the Lord's words in *John*:

"Before Abraham was, I am" (viii. 58).

[4.] That the inhabitants of this earth from the primeval age had an idea of God-man, or of the Divine Human, is evident from their idols, also from the ideas of such Gentiles as had interior thought and perception, like some of the Africans; like-

wise from the inhabitants of almost all the earths (as may be seen in a separate small work). Man has such an idea of the Divine because it flows in from heaven, for in heaven no one can think of God except as in a human form. If he thinks otherwise his thought of God perishes, and he himself falls from heaven. This is because the human form is the form of heaven, and all the thought of angels proceeds according to the form of heaven. Yet this idea of God, which is the chief of all ideas, is with the learned of the world at this day rooted out, as it were, to such an extent that when it is merely said that God is a Man they are unable to think it. [5.] This is why the Divine of the Lord, even from the first establishment of the church, was separated from His Human; and from this it has come to pass that few in thinking of the Lord think of His Divine, but they think of Him as a man like themselves. And yet with this idea of the Divine no one, whoever he may be, can enter heaven, but is repelled as soon as he touches the first threshold of the way that leads thither. This, therefore, is what is especially meant by "If any one hath an ear let him hear."

VERSE 10.

809. *"If any one shall lead into captivity he shall go into captivity; if any one shall kill with the sword he must be killed with the sword. Here is the endurance and the faith of the saints."*

10. *"If any one shall lead into captivity he shall go into captivity"* signifies that those who have shut out others from truths are shut out from the Divine truths in the Word [n. 810, 811]; *"if any one shall kill with the sword he must be killed with the sword"* signifies that those who have imbued others with falsities are imbued with falsities from hell [n. 812]. *"Here is the endurance and the faith of the saints"* signifies that through these comes temptation and afterwards implantation of truth in those who are being made spiritual by the Lord [n. 813].

810. [Verse 10.] *"If any one shall lead into captivity he shall go into captivity"* signifies that those who have shut out others from truths are shut out from the Divine truths in the Word.— This is evident from the signification of "captivity," as meaning to shut out from truths, here by reasonings from the natural man, for this is the spiritual captivity that is meant by "captivity" in the internal sense. (That this is what is meant in the Word by "captivity" will be seen in the following article.) This makes clear that "to lead into captivity" signifies to shut out others from truths; and "to go into captivity" signifies to be shut out from truths. Here "to lead into captivity" signifies to shut out others from truths by reasonings from the natural man, because "the beast

of the dragon," which is here treated of, means those who separate faith from life, and confirm that separation by reasonings from the natural man (see above, n. 773). [2.] Before proving from the Word that "captivity" signifies spiritual captivity, which is a shutting out from truths from the Word, I will first take up what was considered above (in article n. 805[a]), which those who separate faith from life confirm by reasonings, and thus shut out others from truths; and in this way I will exhibit to view how they pervert truths and thus falsify the Word. It is to be noted that those who are in truths can say the same things as those who are not in truths; and the latter prove the separation of faith from good works by the same passages of the Word as are used by the former to prove the conjunction of faith with good works. For the same expression may be used by two persons who disagree, and the perception be different; and it is the perception of a thing that causes it to be true or false. I have heard lovers of falsities speak in exactly the same way as those who were anxious to speak truths, and yet the latter were in truths and the former were in falsities, since they understood in a different way the things they expressed in the same way, and according to their understanding they explained passages from the Word; consequently by the one such passages were falsified, and by the other verified. For the truth in man is not a matter of speech, but of perception; and this is why those who attempt to preach from the Word appear to be in truths, and yet when these preach from doctrine about faith alone, redemption, the imputation of the Lord's merit, and the like, they are in falsities. This may be illustrated by a thousand examples. In a word, it is the perception and not the speaking from the Word that falsifies. This is meant by these words of the Lord:

"Then two men shall be in the field; one shall be taken, the other shall be left. Two women shall be grinding...; one shall be taken, the other shall be left" (*Matt.* xxiv. 40, 41).

To be "in the field" signifies to be within the church, "to grind" signifies to investigate and learn truths from the Word; and one who investigates and learns truths is meant by "the one grinding that is taken," while he who falsifies truths is meant by "the one grinding that is left." To make this clear let us consider again how propitiation by the blood of the Son, the bearing of iniquities by the Lord, the imputation of His merit, intercession, redemption, and salvation out of mercy, also trust and confidence, and so on, are understood by such persons. [3.] As to propi-

tiation by the blood of the Son, those who are in truths do not think about it as those do who are in falsities. Those who are in truths understand propitiation by the blood of the Son to mean that those who approach the Lord and pray to Him from the truths that are in the Word are received compassionately and are heard. "The Lord's blood" signifies not only the passion of the cross, but also the Divine truth of the Lord that is in the Word; for by the passion of the cross the Lord subjugated the hells; and this is meant by His "conquering death and rising victorious," as the leaders of the church say when they speak from the Word. By the passion of the cross the Lord also glorified His Human, and by this He keeps the hells for ever subjugated. "The mercy-seat" that was over the ark of the testimony, upon which cherubs were engraved, has the same signification. How those who are in truths understand the bearing of iniquities by the Lord has been shown above (n. 805[a]).

[4.] To those who are in truths the imputation of the Lord's merit means simply an entreaty to the Lord (who endured such cruel sufferings in order to redeem and save men, who would otherwise have perished in eternal death) that He will have mercy. The Lord's merit means that by His own power He has saved those who believe in Him, and who do what He has commanded. This merit cannot be imputed, but it can be prayed for. Intercession means the perpetual remembrance of man by the Lord. Trust and confidence mean trust and confidence in the Lord that out of pure mercy He will teach man the way and lead him to heaven. This also makes clear what is meant by redemption.

[5.] From all this it can now be seen that the things presented above (n. 805[a]) do not mean, to those who are in truths from the Word, any thing done by the Lord with the Father, but with Himself. For, as has been said above, God is one and not three, and the trinity is in the Lord; consequently when the Lord is approached the Father and the Holy Spirit are at the same time approached. From this it can also be seen that "to lead into captivity" signifies to shut out from Divine truths in the Word. For those who hold the doctrine of three persons in the Divinity, and who separate faith from its life, which is good works, shut out others from the understanding of truth in the Word. For they explain all things in it according to their doctrine; and what they cannot explain they falsify. Moreover, the Divine which is in the Lord, and which is of the Lord Himself, they ascribe to the Divine of the Father, and thus do not approach the

Lord; and because they do this, either by reasonings or by an extraordinary explanation of the truths of the Word, they shut out from the truth such as believe that everything that is said about Divine things must be above human comprehension. That they themselves "go into captivity," that is, shut themselves out from the Divine truths of the Word, is evident from all things of their doctrine, in that while the things they speak are true in statement they are not true in the way they understand them. This, too, has been proved to me by the state of such in the spiritual world, where it was found, when they were examined, that they were in mere falsities, and consequently could never be brought by the Lord into any heavenly intelligence.

811[a]. That "captivity" signifies in the Word spiritual captivity, which is a shutting out from Divine truths, that is, from the understanding of them in the Word, also destruction by falsities of evil and by evils of falsity, can be seen from passages in the Word where "captivity" is mentioned; as in the following. In *Luke*:

"They shall fall by the edge of the sword, and shall be led captive among all nations; and Jerusalem shall finally be trampled down" (xxi. 24).

This chapter treats of the consummation of the age, which means the last time of the church, when there is no longer any truth remaining. "To fall by the edge of the sword" at that time signifies the destruction of truth by falsities, "sword" signifying combat of falsity against truth, also destruction of truth by falsities. "They shall be led captive among all nations" signifies persuasions and consequent obsessions by evils of every kind; for when truths have been destroyed not only do falsities succeed in their place, but evils also. "All nations" signify evils of every kind. "Jerusalem shall be trampled down" signifies a complete destruction and perversion of the doctrine of the church, "Jerusalem" signifying the church in respect to doctrine, and "to be trampled down" signifying to be wholly destroyed, which is done chiefly by falsifications and adulterations of the Word. [2.] In *Ezekiel*:

They shall be led captive among the nations, and the altars shall become desolate, and the idols shall be broken, and the slain shall fall in the midst of you (vi. 1-10).

"The altars becoming desolate" signifies that all worship from the good of love shall perish; "the idols becoming broken" signifies that all worship from the truths of that good shall perish;

and "the slain shall fall in the midst of you" signifies that they shall perish by falsities, "to be slain by the sword" signifying this. [3.] In *Lamentations*:

"Hear, . . . all ye people, and behold my grief; my virgins and my young men are gone into captivity" (i. 18).

This is a lamentation over the devastation of all truth in the church; this lamentation is described by "Hear, all ye people, and behold my grief;" that all affection for truth has been destroyed is signified by "my virgins are gone into captivity," a "virgin" signifying affection for truth; and that all understanding of truth has been destroyed is signified by "my young men are gone into captivity," "young men" signifying understanding of truth and intelligence. [4.] In *Amos*:

"If they have gone into captivity before their enemies, thence do I command the sword that it may slay them" (ix. 4).

"If they have gone into captivity before their enemies" signifies, if they have suffered evils to take possession of them, "enemies" meaning evils, and "to go into captivity" meaning to be possessed by them. "Thence do I command the sword that it may slay them" signifies that falsities will shut them out from understanding truths, and will destroy them. [5.] In David:

God "forsook the habitation of Shiloh, He dwelt in a tent among men; and He delivered His strength into captivity, and His glory into the hand of the enemy" (*Psalms* lxxviii. 60, 61).

"The habitation of Shiloh" signifies a church that is in the good of love, and a "tent" signifies a church that is in truths of doctrine; which makes clear what is signified by "God forsook the habitation of Shiloh, He dwelt in a tent among men," namely, that goods of love and truths of doctrine have been destroyed. The "strength" that He delivered into captivity signifies spiritual truth from celestial good; and "to deliver into captivity" signifies to shut out from an understanding of it, and consequent destruction by falsities; and the "glory" that He delivered into the hand of the enemy signifies natural truth from spiritual; this is signified by "glory;" and its destruction by evils is signified by "being delivered into the hand of the enemy." [6.] In *Ezekiel*:

The prophet was commanded to remove out of the place, and to bring out the vessels of removal through the wall before their eyes, to bring them out in the darkness, and to cover his face that he see not the earth; "and say, I am your omen; like as I have done, so shall it be done to them; they shall go into exile, into captivity" (xii. 1-12).

By this the prophet represented the state of the church at that time, that there were no longer any truths remaining that had not been destroyed by falsities. For all the prophets represented the church in respect to doctrine from the Word. "To remove out of the place," and "to bring out the vessels of removal through the wall in darkness, and to cover his face that he see not the earth," represented that all truths of doctrine from the Word had been cast out; "to remove out of the place" signifies rejection; "vessels of removal" signify truths of doctrine; the "wall" through which he brought them out signifies the outmost, which encompasses and defends truths (the outmost of doctrine being the sense of the letter of the Word, which is called a "wall" because it contains and includes the spiritual sense); the "darkness" in which he was to bring them out signifies falsities; "to cover his face that he see not the earth" signifies that truths of good are no longer seen in the church. Because the prophet represented these things it is said, "like as I have done, so shall it be done to them; they shall go into exile and into captivity." This makes clear that "to go into exile" signifies the dispersion of truth, and "to go into captivity" signifies to be possessed by falsities. [7.] In *Habakkuk*:

"I will stir up the Chaldeans, a nation . . . that marcheth into the breadths of the land; . . . they shall gather captivity like the sand; they shall scoff at kings, and rulers shall be a derision unto them" (i. 6, 9, 10).

"The Chaldeans" signify those who destroy the truths of the church; "the breadths of the land" signify the truths of the church; that such will destroy all truths by falsities is signified by "they shall gather captivity like the sand;" that they will deride, and blaspheme the truths and goods of the Word is signified by "that nation shall scoff at kings, and rulers shall be a derision unto them," "kings" signifying the truths of the Word, and "rulers" its goods. [8.] In *Jeremiah*:

Nebuchadnezzar "shall come and shall smite the land of Egypt, they who are for death to death, they who are for captivity to captivity, they who are for the sword to the sword; and I will kindle a fire in the houses of [the gods of] Egypt that he may burn them, and carry them away captive; finally he shall array himself with the land of Egypt, as a shepherd putteth on his garment" (xliiii. 11, 12).

"Nebuchadnezzar (or the king of Babylon)," means in the Word those who destroy all things of the church by evils; and "the Chaldeans" those who destroy all things of the church by falsities; and in an abstract sense "the king of Babylon" signi-

fies the evils that destroy, and "the Chaldeans" their falsities. "Nebuchadnezzar shall come and smite the land of Egypt" signifies the destruction of the natural man in respect to all goods and all truths from them out of the Word; "they who are for death to death" signifies destruction by evils; "they who are for captivity to captivity" signifies destruction by shutting out from truth and taking it away; "they who are for the sword to the sword" signifies destruction by consequent falsities; "to kindle a fire in the houses of Egypt that he may burn them, or carry them away captive," signifies that the loves of self and of the world will destroy all things of the natural man by evils and falsities, "fire" signifying those loves, "houses of Egypt" all things of the natural man, "to burn them" to destroy by evil loves, and "to carry them away captive" to destroy by falsities therefrom. "Finally he shall array himself with the land of Egypt as a shepherd putteth on his garment" signifies that falsities of evil and evils of falsity will possess the whole natural man. This is compared to the garment of a shepherd, because a "garment" signifies truth investing good, but here falsity investing evil; for the natural man is like a garment to the spiritual man, for it encompasses and includes it.

[b.] [9.] In *Jeremiah*:

"They who are for death to death, they who are for famine to famine, and they who are for captivity to captivity" (xv. 2).

This describes the total vastation of good and truth in the church; for in the preceding verse it is said, "Though Moses and Samuel stood before Me, My soul could not be towards this people; cast them out before My face, that they may go forth;" therefore "they who are for death to death" signifies that those who reject goods perish by evils; "they who are for famine to famine" signifies that those who reject truths perish by falsities; "they who are for captivity to captivity" signifies that those who love evils and falsities are taken possession of by them. [10.] In *Isaiah*:

"Like as My servant Isaiah hath gone naked and barefoot three years, . . . so shall the king of Assyria lead the captivity of Egypt, and the crowd of Cush that is to be carried away, boys and old men, naked and barefoot, even the buttocks uncovered, the nakedness of Egypt" (xx. 3, 4).

"The king of Assyria" signifies reasoning from the knowledges (*scientifica*) of the natural man; and "Egypt" signifies the natural man; so "the king of Assyria shall lead the captivity of Egypt"

signifies that reasoning from falsities will destroy all truths in the natural man, which are such as the truths of the sense of the letter of the Word. (The rest may be seen explained above, n. 532.) [11.] In *Daniel*:

“Also their gods with their princes, with their vessels of desire, silver and gold, shall he carry captive into Egypt; and he shall continue more years than the king of the north. . . . The intelligent of the people shall instruct many; yet they shall fall together by the sword and by flame and by captivity and by spoil, for days” (xi. 8, 33).

This treats of the war between the king of the north and the king of the south, “the king of the north” signifying falsity ruling in the church, and “the king of the south” truth defending the church against falsity; that nevertheless falsities will predominate in the church in the end of days is here foretold and described. “Their gods and their princes, and vessels of desire, and gold and silver, that shall be carried captive into Egypt,” signify that the defending truth will take away all truths and goods of the church from those who are in falsities; its spiritual truths are signified by “their gods and princes,” natural truths by “their vessels of desire,” and all truth and good in general by “silver and gold,” and the taking away and defence of these is signified by “carrying captive into Egypt.” “To fall together by sword and flame” signifies to perish by falsities and evils therefrom; and “to fall together by captivity and spoil” signifies the deprivation of all things of truth and good. [12.] In *Jeremiah*:

When the prophet was delivered up to prison he prophesied that all Judah should be carried away into captivity to Babylon, and should there die and be buried (xx. 1-6; xxvii. 1 to the end).

This “prophet,” like “prophet” in general, signifies the doctrine of the church from the Word; his being delivered up to prison represented that the same was done in respect to the church and its doctrine, which is signified by all Judah being carried away into captivity to Babylon. The captivity of the tribe of Judah in Babylon seventy years represented the complete destruction of truth and devastation of the church. [13.] In the same,

“The wind shall feed all thy shepherds, and thy lovers shall go into captivity; . . . then shalt thou be ashamed and dishonored for all thy wickedness” (xxii. 22).

“Shepherds” in an abstract sense signify the goods of the church, and “lovers” its truths; the “wind” that shall feed the

shepherds signifies the hollowness and emptiness of doctrine; the "captivity" into which the lovers shall go signifies a shutting out from all truths and from the understanding of them; "to be ashamed and dishonored" signifies to be destitute of all good and truth; for thus, when they come among angels, are they ashamed and dishonored. [14.] In *Moses* :

"I will make mine arrows drunk with blood, and my sword shall devour flesh, with the blood of the slain and of captivity, and the gall of the revenges of the enemy" (*Deut.* xxxii. 42).

"To make arrows drunk with blood" signifies delirium of mind from the Word falsified; "the sword shall devour flesh" signifies that falsities will destroy all things of good; "with the blood of the slain and of captivity" signifies the destruction and shutting out of all truth, "slain" meaning the destruction of truth by falsities, and "captivity" the shutting out of truth by falsities. "With the gall of the revenges of the enemy" signifies with the malice and cruelty of hell, "gall of revenges" meaning malice and cruelty, and the "enemy" meaning hell. [15.] In *Isaiah* :

"Bel hath bowed down, Nebo hath stooped, their idols are to the wild beast and to the beast; . . . they have stooped and bowed down together, . . . and their soul shall go into captivity" (xlvi. 1, 2).

"Their idols to wild beast and to beast" signifies that their falsities are infernal falsities, and evils therefrom; "they have stooped and bowed down together" signifies that they will be dispersed; "their soul shall go into captivity" signifies that they shall go into hell, where they will be shut out from all truth. [16.] In *Obadiah* :

"In that day aliens led his strength captive, and strangers entered his gates and cast lots upon Jerusalem" (i. 11).

This is said of Edom, which signifies the truth of the natural man, but here falsity; "the aliens that led his strength captive" signify the falsities of the church destroying its truths, "strength" signifying truth, since spiritual strength rests in truths; "the strangers who entered the gates" signify falsities of doctrine destroying the truths through which entrance is given into interior truths; "Jerusalem, upon which they cast lots," signifies the doctrine of the church from the Word thus dispersed, "to cast lots" meaning to disperse. [17.] In *Jeremiah* :

"Woe to thee, Moab, the people of Chemosh have perished; for thy sons are taken into captivity, and thy daughters into captivity; yet I will bring again the captivity of Moab [in the end of days]" (xlviii. 46, 47).

“Moab” means those who are in natural delight, and who therefore adulterate the goods of the Word; “the people of Chemosh” mean those who are in natural truth; “sons are taken into captivity and daughters into captivity” signifies that the truths and goods of their church are shut out by falsities and evils, “sons” meaning truths, and “daughters” goods; “I will bring again the captivity of Moab in the end of days” signifies that truths will be opened to those who are meant by “Moab,” and they will be instructed in them, “end of days” signifying the Lord’s coming.

[c.] [18.] In many places in the Word it is said that “captives must be brought back,” and these captives mean the nations; and these are called “captives” because they are shut out from truths, which, however, will be opened to them by the Lord. As in *Isaiah*:

“Jehovah hath anointed Me to proclaim good tidings unto the poor; He hath sent Me to bind up the broken in heart; to preach liberty to the captives, and to the bound, to the blind” (lxi. 1).

This is said of the Lord; and “the poor” to whom Jehovah hath anointed Him to preach good tidings signify those who are in few truths, and yet desire truths that their soul may be sustained by them; “the broken in heart” signify those who in consequence are in grief; “the captives” to whom He was to preach liberty signify those who are shut out from truths and thus from goods; and to these truths are to be opened, and by them they will be imbued with goods. The “bound” and the “blind” signify those to whom it is denied to see truths, meaning the nations that afterwards received truths from the Lord. [19.] In the same,

“I have raised him up in righteousness, and I will make straight all his ways; he shall build My city and he shall let go My captivity, not for price nor reward” (xlv. 13).

This, too, is said of the Lord; and the “righteousness” in which Jehovah hath raised him up signifies good of love; and “his ways” which He will make straight signify truths going forth from good; the “city” which he shall build signifies the doctrine of the church; and the “captivity” which he shall let go signifies the opening and revelation of Divine truths in those who had heretofore been shut out from them. That the Lord will do these things freely is signified by “not for price nor reward” [20.] In *Jeremiah*:

“The sons of Israel and the sons of Judah are oppressed together, and

all that take them captive hold them fast, they refuse to let them go. Their Redeemer is strong; . . . pleading He will plead their cause, and will give rest to the land" (l. 33, 34).

This again is said of the Lord, who is meant by "their Redeemer is strong." "To plead their cause" signifies visitation and judgment upon those who oppress them by falsities, and consequent deliverance from such. "To give rest to the land" signifies protection from falsities. "The sons of Israel and the sons of Judah," who are said to be oppressed, do not mean the sons of Israel and of Judah, but the nations that are in truths and goods from the Lord; and as these are restrained by those who deceive them and shut out truths from them, it is said that "those that take them captive hold them fast, and refuse to let them go." [21.] In David:

"Thou hast ascended on high; Thou hast led captivity captive" (*Psalms* lxxviii. 18).

This, again, is said of the Lord; and "to lead captivity captive" signifies to deliver from the falsities that have held them captive. In *Isaiah*:

"Shall the prey be taken from the mighty, or shall the captivity of the righteous be delivered? For thus Jehovah hath said, Even the captivity of the mighty shall be taken, and the prey of the violent shall be delivered" (xlix. 24, 25).

This, again, is said of the Lord, and of the bringing back of the sons of Zion from captivity; and "the sons of Zion" mean those who are in love to the Lord and in truths therefrom. That such had been shut out from truths by those who eagerly confirmed falsities, and yet they were delivered by the Lord, is signified by "Shall the prey be taken from the mighty, and shall the captivity of the righteous be delivered?" [22.] In David:

"Who will give out of Zion the salvation of Israel? When Jehovah shall bring back the captivity of His people Jacob shall exult, Israel shall be glad" (*Psalms* xiv. 7; liii. 6).

Here, again, "Zion" means those who are in good of love from the Lord; deliverance from evils by the Lord and salvation are meant by "Who will give out of Zion the salvation of Israel?" "To bring back the captivity of His people" means deliverance from falsities and evils; "Jacob shall exult, Israel shall be glad," means the joy of those who are in the external church and of those who are in the internal church because of their deliverance, "Jacob" meaning those who are of the external church, and "Israel" those who are of the internal church; and both mean nations. [23.] In *Jeremiah*:

“Fear not, My servant Jacob, and be not dismayed, O Israel; behold I keep thee from afar, and thy seed from the land of thy captivity, so that Jacob may return, and rest and be at ease, and none shall make him afraid” (xlvi. 27; xxx. 10).

Here, too, “Jacob and Israel” mean nations, “Jacob” those who are of the external church, and “Israel” those who are of the internal church; “to keep them from afar” signifies to save them although they are far from salvation; “to keep from the land of captivity” signifies to deliver from the falsities by which they have been shut out from the truths and goods of heaven and the church, “to return and rest at ease, and none shall make afraid,” signifies to be protected from falsities which are from hell. [24.] In the same:

“All that devour thee shall be devoured; and all thine adversaries, all shall go into captivity; and they that preyed upon thee shall be for a prey; and all that plundered thee will I give for plunder. . . . I will bring back the captivity of the tents of Jacob; and I will have compassion on his dwelling-places, that the city may be built upon its own heap, and the palace shall be inhabited after its own manner” (xxx. 16, 18).

“All that devour thee shall be devoured, all thine adversaries shall go into captivity, and they that preyed upon thee shall be for a prey, and all that plundered thee will I give for plunder,” has the same signification as the passage in the *Apocalypse* here being explained, namely, “if any one shall lead into captivity he shall go into captivity; and if any one shall kill with the sword he must be killed with the sword.” (What the rest signifies has been explained above, n. 799[*b*].) [25.] In the same,

“I will be found of you. . . , and I will bring back your captivity, and I will gather you out of all nations, . . . and I will bring you again to the place whence I caused you to depart” (xxix. 14).

This, too, describes the deliverance of the nations from spiritual captivity, which is a shutting out from the truths and goods of heaven and the church, whereby salvation is effected. In *Zephaniah*:

“In that time I will bring you, even in time to gather you unto Me, for I will give you for a name and a praise to all the people of the earth, when I bring again your captivity before your eyes” (iii. 20).

This, too, means the bringing back of the nations from spiritual captivity. In *Amos*:

“I will bring again the captivity of My people Israel, that they may build the waste cities and inhabit them, and plant vineyards and drink the wine thereof; they shall also make gardens and eat the fruit of them” (ix. 14).

This may be seen explained above (n. 376[*b*]. 405[*c*]).

[*d.*] [26.] In *Isaiah* :

“Put on thy strength, O Zion ; put on the garments of thy beauty, O Jerusalem, the city of holiness ; for henceforth there shall not add to come any more into thee the uncircumcised and the unclean ; shake thyself from the dust ; [arise,] sit, O Jerusalem ; loose thyself from the bands of thy neck, O captive daughter of Zion ” (lii. 1, 2).

“Zion” means a church that is in good of love to the Lord ; truth from that good is signified by the “strength” that Zion shall put on ; and the truths of doctrine of that church are signified by “the garments of beauty” that Jerusalem shall put on. “The uncircumcised and the unclean,” who shall not add to come any more, signify the evils of earthly loves and their falsities ; “to shake herself from the dust, to arise and to sit,” signifies, in respect to Jerusalem, deliverance from infernal falsities and elevation to the truths of heaven. “Loose thyself from the bands of thy neck, O captive daughter of Zion,” signifies deliverance from being withheld from truths by falsities that hinder the reception of influx out of heaven, “daughter of Zion” meaning those who are in an affection for truth from good of love from the Lord. In the verses that follow it is said of the sons of Israel

That they went down to sojourn in Egypt, and that Assyria oppressed them [(verse 4)] ;

which signifies that they were shut out from truths by reasonings from knowledges (*scientifica*) of the natural man. [27.] In the same,

“The people shall take them and shall lead them to their place, and the house of Israel shall possess them for a heritage upon the land of Jehovah, for man servants and for handmaids ; that they may thus take them captive whose captives they were, and they shall rule over their oppressors ” (xiv. 2).

This, too, treats of the bringing back of the sons of Israel, and by sons of Israel the nations are meant. That those who shut out others from truths and lead them astray by falsities are shut out from truths and led astray by falsities, is signified by “they shall take them captive whose captives they were, and they shall rule over their oppressors.” [28.] In *Hosea* :

“In the house of Israel I have seen a filthy thing ; there is Ephraim’s whoredom ; Israel is polluted, and Judah hath appointed a harvest for thee, when I shall bring again the captivity of My people ” (vi. 10, 11).

This treats of the state of the church among the Jews about the time of the Lord’s coming ; “Ephraim’s whoredom,” which is the filthy thing in the house of Israel, signifies the falsification of the Word, “whoredom” signifying falsification, and “Ephraim”

the understanding of the Word. "Israel is polluted, and Judah hath appointed a harvest for thee," signifies that the church was in mere falsities, and that they adapted the Word to confirm falsities, "Judah" signifying the Word, and "harvest" the abundance of such things in the Word as could be adapted. That this would be the state of the Jewish Church when truths should be opened before the nations, by which they might be delivered from falsities, is signified by "when I shall bring again the captivity of My people." [29.] In the historical parts of the Word the captivities of the sons of Israel by various enemies, and their deliverances have a like signification, as

- That they were forced to serve Cushan, king of Syria, and were delivered by Othniel (*Judges* iii.);
- That they served Eglon, king of Moab, and were delivered by Ehud (*Judges* iii.);
- That they were given over to Jabin, king of Canaan, and delivered by Deborah (*Judges* iv.);
- That they were given over to the Midianites, and delivered by Gideon (*Judges* vi.);
- That they were given over to the Philistines and Ammonites, and delivered by Jephthah (*Judges* x., xi.);

Again,

The captivity of the Jews seventy years in Babylon (*2 Kings* xxv.),

has a like signification. For the historical parts of the Word are all representative of such things as pertain to the church, and the expressions by which the historical facts are described are all significative. [30.] The "bound" have the same signification in the Word as "captives," as in the following passages :

- "They shall be gathered together, the bound in a pit, and they shall be shut up in a prison : but after a multitude of days shall they be visited" (*Isa.* xxiv. 22).
- "By the blood of thy covenant I will send forth the bound out of the pit wherein is no water" (*Zech.* ix. 11).
- "The sighing of the bound shall come before Thee" (*Psalms* lxxix. 11).
- "He hath made the world into a desert and destroyed their cities, he hath opened not the house for his bound ones" (*Isa.* xiv. 17).
- "To open the blind eyes, to lead him that is bound out of prison, them that sit in darkness out of the prison house" (*Isa.* xlii. 7).
- The king said, "I was in prison, and ye came unto me" (*Matt.* xxv. 36).
- Jesus said, "Ought not this daughter of Abraham, whom Satan hath bound to these eighteen years, be loosed from this bond on the day of the Sabbath?" (*Luke* xiii. 16.)

812. "If any one shall kill with the sword he must be killed with the sword" signifies that those who imbue others with falsities are imbued with falsities from hell.—This is evident from the signification of a "sword (*gladius et machaera*)," as meaning truth fighting against falsity, and in the contrary sense falsity fighting

against truth, here falsity fighting against truth; therefore "to kill with the sword" means to destroy truths by falsities, and also to imbue with falsities. Also from the signification of "he must be killed with the sword," as meaning to be imbued with falsities from hell. Such are imbued with falsities from hell because they have shut heaven against themselves by falsities; and when heaven is shut against any one hell is open to him. For man must be either in heaven or hell; he cannot be between the two; consequently when any one closes heaven to himself he opens hell to himself; and from hell nothing but falsities of evil spring forth, and with these he becomes imbued. But it is only the falsities of evil that close heaven. For there are various kinds of falsities, for instance, falsities of ignorance, falsities of religion, and falsities from misunderstanding the Word; but briefly, the falsities that lead to a life of evil, or that proceed from a life of evil, because they are from hell close heaven. From all this it is clear that "if any one shall kill with the sword he must be killed with the sword" signifies that those who imbue others with falsities will be imbued with falsities from hell. [2.] There is a like signification in what the Lord said to Peter,

"All they that take the sword must perish by the sword" (*Matt. xxvi. 52*).

This was said to Peter because he represented the truth of faith, and also the falsity of faith; therefore "to take the sword and to perish by it" signified to receive the falsity of faith, and to perish by it. Those who are signified by this "beast," who are such as by reasonings confirm the separation of faith from life, "kill with the sword, and are killed with the sword," that is, imbue others with falsities, and are themselves imbued with falsities from hell, because the dogma of faith alone shuts out all truths and rejects all goods. Faith alone shuts out all truths because such insist that we are saved solely by this, "That the Lord endured the cross for our sins, and thereby took away the condemnation of the law, and thus redeemed us." And as they hold that this alone, which they call faith itself, saves, they make no effort to learn truths, although truths are what teach man how he must live, and these truths are manifold. That faith alone rejects goods follows from the dogma itself, which is that faith justifies without good works; thus the essential goods of love to God and the goods of charity towards the neighbor are made of no account.

813. "*Here is the endurance and the faith of the saints*" signifies that through these comes temptation, and afterwards im-

plantation of truth from good in those who are being made spiritual by the Lord.—This is evident from the signification of “the endurance of the saints” (of which presently); also from the signification of “faith,” as meaning the implantation of truth; also from the signification of “saints,” as meaning those who are in truths from good from the Lord (see above, n. 204), thus those who are made spiritual by the Lord; for man is made spiritual by truths from good. “Faith” signifies the implantation of truth because faith in man is truth acknowledged in the heart; for unless it is acknowledged in the heart it cannot be one’s own faith; and this is why “faith” is nowhere mentioned in the Old Testament, but “truth” instead; and indeed, the ancient people with whom was the church were wholly ignorant that faith was anything else than truth; and when they declared that they believed in God they meant by it knowing and understanding truths, and willing and doing them, and this from the Lord. This makes clear that “faith” signifies implantation of truth. [2.] “The endurance of the saints” signifies the temptation of the faithful, or of those who are made spiritual by the Lord, because “endurance” signifies spiritual endurance, which is endurance in sustaining temptations; and those have that endurance who fight in themselves against the falsities that are contained in the dogma of faith alone and that adhere to it; for that faith is confirmed by reasonings from the natural man and from the Word wrongly applied and thus falsified. The temptations that such sustain when they fight against falsities are meant by “endurance.” [3.] “Endurance” has a like signification in *Luke*:

“Ye shall be delivered up by parents and brethren, and kinsfolk and friends; some of you shall they cause to be put to death; yea, ye shall be hated by all for My name’s sake: . . . in your endurance possess ye your souls” (xxi. 16, 17, 19).

This is said of the last time of the church, when judgment takes place. The temptations that the faithful will then undergo on account of truths are described by “they shall be delivered up by fathers, brethren, kinsfolk, and friends, and be put to death,” also “shall be hated for the sake of the Lord’s name,” “parents, brethren, kinsfolk, and friends,” meaning those who are of the same church, but who are in evils and falsities; their undergoing temptations is meant by “being delivered up to death” and “being hated;” therefore “in your endurance possess ye your souls” signifies the preservation of the life of truth among falsities, “soul” signifying the life of truth. [4.] Again, in the same,

"They who are sowed in good ground are such as in a simple and good heart hear the Word and hold fast, and bring forth fruit in endurance" (viii. 15).

"To bring forth fruit in endurance" signifies to do truths and goods even when living amid falsities and evils, that is, among those who are in falsities and evils. The Lord's endurance in temptations, of which He suffered the most grievous, is described in these words in *Isaiah* :

"He endured persecution and He was afflicted, yet like a lamb He opened not His mouth" (liii. 7).

"Enduring persecution" signifies temptations; "to be afflicted" signifies their grievousness; "to open not His mouth" signifies endurance.

VERSE II.

814. "*And I saw another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.*"

II. "*And I saw another beast coming up out of the earth*" signifies confirmations from the sense of the letter of the Word in favor of faith separated from life, and consequent falsifications of the truth of the church [n. 815]; "*and he had two horns like a lamb*" signifies a power as if from the Lord to establish the conjunction with the Word of faith separate [n. 816]; "*and he spake as a dragon*" signifies with the same affection, thought, doctrine, and preaching, as belong to those who separate faith from a life of faith, which is charity [n. 817].

815[a]. [Verse II.] "*And I saw another beast coming up out of the earth*" signifies confirmations from the sense of the letter of the Word in favor of faith separated from life, and consequent falsifications of the truth of the church.—This is evident from the signification of "the two beasts" treated of in this chapter, as meaning the confirmation of those things that are signified by "the dragon," for "the dragon" signifies especially faith alone (see above, n. 714); and "the beast coming up out of the sea" signifies reasonings from the natural man confirming the separation of faith from life (see also above, n. 774); so this "beast" signifies confirmations from the sense of the letter of the Word in favor of faith separated from life, and consequent falsifications of the truth of the church. That "the dragon" is further described by these two "beasts" is evident from verses 2, 4, 11, of this chapter. There are two means by which any heretical dogma may be confirmed, namely, reasonings from the natural man and confirmations from the sense of the letter of the Word; and these two means are what are signified by these two "beasts." The former "beast" signifies reasonings from the natural man,

because the "sea" out of which that beast came up signifies man's natural, while this "beast" signifies confirmations from the sense of the letter of the Word, because the "earth" out of which it came up signifies the church where the Word is. This "beast" signifies also falsifications of the Word, because the Word unless it is falsified can in no way confirm a false dogma, since all things of the Word are truths; consequently all truths can be confirmed from the Word, but by no means falsities, as can be clearly seen from what has been said above and from what follows in this chapter.

[b.] [2.] As passages have been cited above (n. 785) from the Word in which "works," "deeds," "working," and "doing" are mentioned, I will now cite passages where "faith" and "believing" are mentioned, but only from the Gospels, and not from the Apostolic Epistles, and for the reason that the Gospels contain the words of the Lord Himself, all of which have concealed in them a spiritual meaning, through which immediate communication with heaven is granted, while the writings of the Apostles contain no such meaning, although they are useful books for the church. [3.] In the following passages of the Word "faith" and "believing" are mentioned. In *Matthew*:

There came a centurion to the Lord, saying, "Lord, I am not worthy that Thou shouldst come under my roof; but say the word only, and my servant shall be healed. . . . Jesus hearing, marvelled and said to them that followed Him, Verily I say unto you, I have not found so great faith in Israel. . . . And He said unto the centurion, Go thy way, and as thou hast believed be it done unto thee; and his servant was healed in that hour" (viii. 8, 10, 13).

The Lord healed this person and others according to their faith, because the first and chief thing of the church then to be established was to believe that the Lord is God Almighty, for without that faith no church could have been established. For the Lord was the God of heaven and the God of earth, with whom no conjunction is possible except by an acknowledgment of His Divine, and this acknowledgment is faith. The centurion evidently acknowledged the Lord to be God Almighty, for he said, "I am not worthy that Thou shouldst come under my roof; but say the word only, and my servant shall be healed." [4.] In the same,

"A woman afflicted with a flow of blood . . . touched the hem of Jesus' garment; for she said within herself, If I shall but touch His garment I shall be made whole. Jesus turning and seeing her, said, Daughter, be of good cheer, thy faith hath made thee whole; and she was made whole in that hour" (ix. 20-22).

In the same,

"They brought unto Him one sick of the palsy lying on a bed; Jesus seeing their faith, said unto the sick of the palsy, . . . Be of good cheer, . . . thy sins are forgiven. . . . Arise, take up thy bed, and go unto thy house" (ix. 2-7; *Luke* v. 19-25).

In the same,

"Two blind men cried, saying, Have mercy on us, Thou Son of David. . . . Jesus said unto them, Believe ye that I am able to do this? They say unto Him, Yea, Lord. Then touched He their eyes, saying, According to your faith be it done unto you: and their eyes were opened" (ix. 27-30).

No other faith than that which is called historical, which at that time was a miraculous faith, was meant by this faith whereby the sick were healed; consequently by this faith many wrought miracles at that time. This faith was, that the Lord was Almighty, because He was able to do miracles of Himself; for this reason He allowed Himself to be worshipped, which was not the case with the prophets of the Old Testament, who were not worshipped. But there must always be this historical faith before it becomes a saving faith; for a historical faith becomes a saving faith in man by his learning truths from the Word, and living according to them. [5.] In the same,

A woman of Canaan, whose daughter was vexed by a demon, "came and worshipped Jesus, saying, Lord, help me. . . . Jesus said unto her, . . . Great is thy faith; be it done unto thee as thou wilt; and her daughter was healed" (xv. 22-28).

In *John*:

"A ruler whose son was sick" besought Jesus to heal his son before he died. "Jesus said unto him, Go thy way, thy son liveth; and the man believed in the word that Jesus spake unto him. . . . And his servants met him, saying, Thy son liveth. . . . Therefore he believed, and his whole house" (iv. 46-53).

In the same,

Jesus finding the man born blind whom He had healed, said unto him, "Believest thou, then, on the Son of God? He answered and said, Who is He, Lord, that I may believe on Him? He said unto him, Thou hast both seen Him and He it is that speaketh with thee. He said, Lord, I believe; and he worshipped Him" (ix. 35-38).

In *Luke*:

Jesus said to the ruler of the synagogue, whose daughter was dead, "Fear not, only believe, and she shall be made whole;" and the daughter arose again (viii. 50, 55).

In the same,

One of the ten lepers that were healed by the Lord, who was a Samaritan, returned and fell upon his face at the feet of Jesus; and Jesus said unto him, "Arise, go thy way; thy faith hath made thee whole" (xvii. 15, 16, 19).

In the same,

Jesus said to the blind man, "Thy faith hath made thee whole; and immediately he was able to see" (xviii. 42, 43).

In *Mark*:

Jesus said to the disciples, when they were unable to heal a certain man's son who had a dumb spirit; to whom Jesus said, "If thou canst believe, all things are possible to him that believeth; . . . the father of the child crying out with tears, said, Lord, I believe, help thou mine unbelief;" and he was healed (ix. 17, 23, 24).

There were three reasons why faith in the Lord healed these; first, because they acknowledged His Divine omnipotence, and that He was God; secondly, because faith is acknowledgment, and a looking from acknowledgment; and whenever one looks to another from acknowledgment it makes the other to be present; this is a common thing in the spiritual world. So now, when a new church was to be established by the Lord, it was this looking from an acknowledgment of the Lord's omnipotence from which they were first to look to the Lord; and this makes clear what is here meant by faith. The third reason was, that all the diseases healed by the Lord represented and thus signified the spiritual diseases that correspond to these natural diseases; and spiritual diseases can be healed only by the Lord, and in fact by looking to his Divine omnipotence and by repentance of life. This is why He sometimes said, "Thy sins are forgiven thee; go and sin no more." This faith was represented and signified by their miraculous faith; but the faith by which spiritual diseases are healed by the Lord can be given only through truths from the Word and a life according to them; the truths themselves and the life itself according to them are what make the faith what it is. But more about this in what follows. [6.] In *John*:

When Lazarus was dead, his sister saith, "Lord, by this time he stinketh. . . . Jesus saith unto her, Said I not unto thee, If thou wouldst believe thou shouldst see the glory of God?" (xi. 39, 40.)

In *Luke*:

Jesus said to the woman who was a sinner, and who made His feet wet with her tears, and wiped them with the hair of her head, and kissed His feet, which she also anointed with oil, "Thy sins are forgiven thee; . . . thy faith hath made thee whole; go in peace" (vii. 38, 48, 50).

All this makes clear that it was faith in the Lord's omnipotence that healed all these, and that the same faith remitted, that is, removed, sins. The reason of this was that this woman not only had faith in the Divine omnipotence of the Lord, but also loved

Him, for she kissed His feet. So the Lord said, "Thy sins are forgiven thee, thy faith hath made thee whole," because faith makes the Divine of the Lord to be present, and love conjoins. It is possible, however, for the Lord to be present and not be conjoined, from which it is evident that it is faith from love that saves. [7.] Again:

Jesus said to the disciples in the boat, "Why are ye fearful, O ye men of little faith? Then He arose and rebuked the wind and the sea, and there came a great calm" (*Matt.* viii. 26; *Mark* iv. 39-41; *Luke* viii. 24, 25).

Peter, at the Lord's command, went down out of the boat and walked upon the waters; but when the wind became strong "he was afraid, and beginning to sink he cried out, Lord, save me. And immediately Jesus stretched forth His hand . . . and said, O man of little faith, wherefore didst thou doubt?" (*Matt.* xiv. 28-31.)

When the disciples could not heal the lunatic Jesus said unto them, "O faithless and perverse generation, how long shall I be with you?" and Jesus healed him; and He said to the disciples that they could not heal him by reason of their unbelief (*Matt.* xvii. 14, seq.).

Jesus came into His own country, and there "they were offended in Him; and Jesus said, . . . A prophet is not without honor save in his own country and in his own house. And he did not many mighty works there because of their unbelief" (*Matt.* xiii. 57, 58).

The Lord called the disciples "men of little faith" when they were unable to do miracles in His name, and He was unable to do miracles in His own country because of their unbelief, for the reason that while the disciples believed the Lord to be the Messiah or Christ, also the Son of God, and the prophet of whom it was written in the Word, yet they did not believe that He was God Almighty, and that Jehovah the Father was in Him; and yet so far as they believed Him to be a man, and not at the same time God, His Divine to which omnipotence belongs could not be present with the disciples by faith. For it is faith that causes the Lord to be present, as has been said above; but faith in Him as a man only does not make His Divine omnipotence to be present. For the same reason those in the world at the present day who look to His Human alone and not at the same time to His Divine, as Socinians and Arians do, cannot be saved. [8.] And for a like reason the Lord could not do miracles in His own country, for there they had seen Him from infancy like another man; and therefore they were unable to add to that idea an idea of His Divine; and when that idea is not present while the Lord is present, He is not present in man with Divine omnipotence; for it is faith that causes the Lord to be present in man according to the quality of the perception of Him. Such other things as man does not acknowledge he

rejects; for in order that the Lord may operate any thing in man by faith the Lord's Divine must be present in man, and not outside of him. [9.] In *John*:

Many of the multitude believed on Jesus, and said, "When the Christ shall come, will He do more signs than those which this man hath done?" (vii. 31.)

In *Mark*:

"These signs shall follow them that believe: in My name they shall cast out demons; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover. . . . And they went forth and preached everywhere, the Lord working with them and confirming the Word by signs following" (xvi. 17-20).

As the Jewish nation believed in Jehovah solely because of miracles, it is evidently a miraculous and not a saving faith that is here meant; for they were external men, and external men are moved to Divine worship only by external things, like miracles which forcibly strike the mind. Moreover, a miraculous faith was the first faith with those among whom a new church was to be established; and such a faith is the first with all in the Christian world at this day, and this is why the miracles performed by the Lord were described, and are now preached. For the first faith in all is a traditional faith, and this afterwards becomes a saving faith when man by his life becomes spiritual; for first of all it is to be believed that the Lord is the God of heaven and earth, and that He is omnipotent, omnipresent omniscient, infinite, and one with the Father. These things must be known; but so far as they are merely known they are traditional, and a traditional faith causes the Lord to be present, because it is a looking to the Lord in respect to His Divine nature. And yet that faith does not save until man lives the life of faith, which is charity; for he then wills and does what he believes, and to will and to do is of the love, and love conjoins to Him whom faith makes to be present. The signification of those miracles that the disciples were to do, and that were done by them in the beginning of the Christian church, as casting out demons, speaking with new tongues, and others, may be seen above (n. 706[c]). [10.] In *Matthew*:

Jesus said, "Verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you" (xvii. 14-20).

In *Mark*:

"Have the faith of God; for verily I say unto you, That whosoever shall

say unto this mountain, Be thou taken up and be thou cast into the sea, and shall not doubt in his heart but shall believe that those things which he saith shall come to pass, what he hath said shall be done for him. Therefore I say unto you, All things whatsoever ye ask when ye pray, believe that ye shall receive them and ye shall have them" (xi. 22-24).

In *Matthew* :

Jesus said to the disciples, "If ye have faith and doubt not, ye shall not only do this which has been done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea[, it shall be done]. And all things whatsoever ye shall ask . . . believing in Me, ye shall receive" (xxi. 21, 22).

In *Luke* :

"If ye had faith as a grain of mustard seed ye would say unto this sycamine tree, Be thou rooted up and be thou planted in the sea, and it would obey you" (xvii. 6).

That all this is to be understood otherwise than according to the words is evident from its being said to the disciples, that "if they had faith as a grain of mustard seed they would be able to pluck up a mountain or a sycamine tree from its place, and cast it into the sea," also that "all things whatsoever they asked they should receive;" and yet it is not according to Divine order for one to receive what he asks if he only have faith, or for the disciples to pluck up a mountain or a tree from its place and cast it into the sea. But "faith" here means faith from the Lord, consequently it is called "the faith of God," and he who is in faith from the Lord asks for nothing but what contributes to the Lord's kingdom and to himself for salvation; other things he does not ask for, saying in his heart, Why should I ask for what does not contribute to this use? Therefore if he were to ask for any thing except what it is granted him from the Lord to ask he would have no faith of God, that is, faith from the Lord. It is impossible for angels of heaven to wish and so to ask for any thing else, and if they were to do so they could have no faith that they would receive it. The Lord compared such faith to the ability and power to cast a mountain or sycamine tree into the sea, because the Lord spake here as well as elsewhere by correspondences, and therefore these words must be understood spiritually. For a "mountain" signifies love of self and of the world, thus the love of evil; and a "sycamine tree" signifies the faith of that love, which is a faith in falsity from evil, and the "sea" signifies hell; therefore "to pluck up a mountain and cast it into the sea by the faith of God" signifies to cast these loves, which in themselves are devilish, into hell, and likewise the faith in falsity from evil; and this is done through faith from the Lord. This comparison of the ability and power of faith

from the Lord with plucking up and casting a mountain and a sycamine tree into the sea was made because in the spiritual world such things actually take place. There these loves of evil sometimes appear as mountains, and the faith in falsity from evil as a sycamine tree; and both of these an angel can root up and cast into hell through faith from the Lord. (That a "mountain" signifies love to the Lord, and in the contrary sense love of self, see above, n. 405, 510; and that a "fig tree," or a "sycamine tree" signifies the natural man in respect to its goods and truths, and in the contrary sense the same in respect to evils and falsities, see above, n. 403.)

[c.] [ii.] So much respecting miraculous faith. Passages from the Gospels respecting saving faith, which is faith in truth from love to the Lord, shall now follow. In *John*:

"As Moses lifted up the serpent in the desert, so must the Son of man be lifted up, that whosoever believeth in Him may not perish but may have eternal life. For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him may not perish, but may have eternal life. . . . He that believeth in Him is not judged; but he that believeth not hath been judged already, because he hath not believed in the name of the only-begotten Son of God" (iii. 14-19).

In the same,

"The Father loveth the Son, and hath given all things into His hand; he that believeth in the Son hath eternal life, but he that believeth not the Son shall not see life, but the anger of God abideth on him" (iii. 35, 36).

In the same,

"Except ye believe that I am He ye shall die in your sins" (viii. 24).

In the same,

They said to Jesus, "What shall we do that we may work the works of God?" Jesus answering said, This is the work of God, that ye believe in Him whom the Father hath sent. . . . I am the bread of life; he that cometh to Me shall not hunger, and he that believeth in Me shall never thirst. . . . This is the will of Him that sent Me, that every one that beholdeth the Son and believeth in Him may have eternal life, and I will raise him up at the last day. . . . Not that any one hath seen the Father save He that is with the Father, He hath seen the Father. Verily. I say unto you, he that believeth in Me hath eternal life. I am the bread of life" (vi. 28, 29, 35, 40, 46-48).

In the same,

Jesus said, "He that heareth My word and believeth Him that sent Me hath eternal life, and shall not come into judgment, but shall pass from death into life. Verily. I say unto you, that the hour shall come. . . when the dead shall hear the voice of the Son of God, and they that hear shall live. Even as the Father hath life in Himself so hath He given to the Son to have life in Himself" (v. 24-26).

In the same,

“Jesus cried out, saying, If any one thirst let him come unto Me and drink. He that believeth in Me, as the Scripture hath said, out of his belly shall flow rivers of living water. These things He said of the Spirit which those believing in Him were to receive” (vii. 37-39).

In the same,

“Jesus said, I am the resurrection and the life; he that believeth in Me, though he die yet shall he live; but every one who liveth and believeth in Me shall not die eternally” (xi. 25-27).

In the same,

“Jesus cried out and said, He that believeth in Me believeth not in Me but in Him that sent Me. . . . I am come a light into the world, that whosoever believeth in Me may not abide in the darkness. And if any one hear My words and yet believe not, I judge him not; . . . he that rejecteth Me and receiveth not My words hath one that judgeth him, the word that I have spoken . . . shall judge him at the last day” (xii. 44-48).

In the same,

“While ye have the light believe in the light, that ye may be sons of light” (xii. 36).

In the same,

“Let not your heart be troubled; believe in God, believe also in Me” (xiv. 1).

In the same,

“As many as received” Jesus, “to them gave He power to become sons of God, even to them that believe in His name” (i. 12).

In the same,

“Many believed in His name, beholding His signs” (ii. 23).

In the same,

“These are written that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in His name” (xx. 31).

In *Mark*:

Jesus said to the disciples, “Going into all the world, preach ye the gospel to every creature. He that shall believe and be baptized shall be saved; but he that shall disbelieve shall be condemned” (xvi. 15, 16).

These and other passages describe saving faith, which is to believe in the Lord; and to believe in Him is also to believe in the Father, because He and the Father are one. “To believe in the Lord” signifies not only to worship and reverence Him, but also to live from Him, and one lives from Him when he lives according to the Word which is from Him; therefore “to believe in Him” is to believe that He regenerates man, and gives eternal life to those who are regenerated by Him. [12.] “To believe in His name” has the same signification as “to be-

lieve in Him," since the Lord's "name" signifies every state of faith and love by which He is to be worshipped, and by which He saves man. This is signified by "His name," because in the spiritual world names that are given to persons are always in accord with what their affection and life are, and in consequence what each one is is known from his name alone. So when any one's name is pronounced, and the quality that is meant by the name is loved, that one becomes present, and the two are united as companions and brethren. The quality of the Lord is everything of faith and love by which He saves man, for that quality is the essence that goes forth from Him; therefore when that quality is thought of by man the Lord becomes present with him, and when it is loved the Lord is conjoined to him. Thus it is that those who believe in His name have eternal life. This shows how necessary it is that man should know the quality of faith and love, that is, the Lord's "name;" also how necessary it is to love that quality, which comes by doing those things that the Lord has commanded. The names "Jesus" and "Christ" involve the same quality, since *Jesus* means salvation, and *Christ* (or *Messiah*) Divine truth, which is everything of faith and love as to knowledges, doctrine, and life. When, therefore, these names are mentioned the quality they signify must be thought of and the life be brought into harmony with it. This is what is meant by the words of the Lord in *Matthew* :

Jesus said, "If two of you on earth shall agree in My name respecting any thing that they shall ask it shall be done for them by My Father who is in the heavens. For where two or three are gathered together in My name there am I in the midst of them" (xviii. 19, 20).

There is, indeed, a presence of the Lord with all and a love towards all; and yet man can be led and be saved by the Lord only in the measure of his reception of the Lord by faith in Him and love to Him. [13.] All this shows how necessary it is for man to know the quality of faith and love, that is, the Lord's name, also to love it, since the Lord can be loved only through His quality. That the Lord, and not the Father, must be approached and must be worshipped in accordance with the quality of the faith and love that is prescribed in the Word the Lord Himself teaches, saying,

That no one has ever seen the Father, but that the Son brings Him forth to view (*John* i. 18) :

Also that no one comes to the Father except through Him (*John* xiv. 6) ;
Since the Father and He are one (*John* x. 30).

Therefore to approach the Father and not the Lord is to make two out of one, and thus to worship apart from the Lord the Divine that is in Him. And this destroys in man the idea of Divinity in respect to the Lord, which again makes evident the truth

That he that believeth in the Son hath eternal life (*John* iii. 36).

[14.] That to believe in the Lord is to believe in the Father, the Lord Himself teaches also in *John*:

“He that believeth in Me believeth not in Me but in Him that sent Me; and he that beholdeth Me beholdeth Him that sent Me” (xii. 44, 45).

This means that he that believes in the Lord believes in Him not separate from the Father, but in the Father; and it is therefore added, “He that beholdeth Me beholdeth Him that sent Me.” So elsewhere in *John*:

“Believe in God, believe also in Me” (xiv. 1).

In the same,

Philip, “believest thou not that I am in the Father and the Father in Me? . . . Believe Me, that I am in the Father and the Father in Me. . . . Verily I say unto you, He that believeth in Me, the works that I do he shall do also, . . . because I go to My Father” (xiv. 10-12).

In the same,

“In that day ye shall ask in My name; and I say not unto you that I will pray the Father for you, for the Father Himself loveth you, because ye have loved Me and have believed that I came out from God. I came forth from the Father, and am come into the world; . . . and I go unto the Father. The disciples say. . . . By this we believe that Thou camest forth from God” (xvi. 26-30).

“To come forth from the Father” signifies to be conceived by Him, and “to go to the Father” signifies to be fully united to Him. That “to come forth from the Father” means to be conceived by Him is clearly evident from what is said of the Lord’s conception

(*Matt.* i. 18-25; and in *Luke* i. 34, 35).

That “to go to the Father” means to be fully united to Him is evident from the glorification of His Human by the passion of the cross, which has been spoken of above; and therefore He says, “In that day ye shall ask in My name,” and no more in the name of the Father. [15.] In the same,

Jesus said unto Thomas, “Because thou hast seen Me thou hast believed; blessed are they that have not seen and yet have believed.” And Thomas said, “My Lord and my God” (*John* xx. 29, 28).

It was because the Lord was now fully united to the Divine

itself, which is called the Father, that Thomas called him his Lord and his God. So elsewhere in the same,

“Say ye of Him whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said I am the Son of God? If I do not the works of My Father believe Me not; [but if I do them,] though ye believe not Me believe the works, that ye may know and believe that the Father is in Me and I in the Father” (x. 36-38).

That the Jews did not believe is evident in

John v. 14-47; x. 24-26; xii. 37-49; *Matt.* xxi. 31, 32.

The cause of their unbelief was their wish for a Messiah who would exalt them to glory above all the nations of the earth; also that they were wholly natural and not spiritual; also that they had falsified the Word, especially where it treats of the Lord and of themselves. That such were the causes of their unbelief is evident also from the faith of the Jews at this day, who are wholly natural, and know or wish to know scarcely anything about the Lord's kingdom in the heavens. That neither were those in the Christian world at the present day to believe that the Lord is one with the Father, and is therefore the God of of heaven and earth, is the meaning of the Lord's words in *Luke* :

“When the Son of man cometh shall He find faith on the earth?” (xviii. 8.)

But on this subject, the Lord willing, more will be said elsewhere.

816. “*And he had two horns like a lamb*” signifies a power as if from the Lord, to establish the conjunction with the Word of faith separate.—This is evident from the signification of “horns,” as meaning power (see above, n. 316. 776); also from the signification of “two,” as meaning conjunction (see above, n. 532 at the end); also from the signification of a “lamb,” as meaning the Lord in relation to the Divine Human (see above, n. 314); therefore “to have two horns like a lamb” signifies a power as if from the Lord to establish the conjunction with the Word of faith separate, as can be seen from what precedes and from what follows; from what precedes, in that “the beast coming up out of the earth” signifies confirmations from the sense of the letter of the Word in favor of faith separate from life (see just above, n. 815[a]); and from what follows, in that it is said that this beast “spake as a dragon,” and that “all the authority of the first beast he exercised before him,” which signifies the same affection, thought, doctrine, and preaching as belong to those who separate faith from a life of faith, which is charity, also the harmony of the

reasonings from the natural man, by which the religion of faith separate is established, which will be treated of in the next articles. All this makes clear that as the "horns" of this beast signify a power to establish, "two" signifies conjunction, and a "lamb" the Lord, so this beast "having two horns like a lamb" signifies a power as if from the Lord to establish the conjunction with the Word of faith separate from life. Upon the head of this beast two horns only were seen, but upon the head of the former beast ten horns, because this beast signifies confirmations from the Word; and in the Word there is a marriage of good and truth, and this marriage is signified by "two." So, too, the horns appeared "like a lamb," because a "lamb" means the Lord, here the Lord in relation to the Word. That the Lord in respect to His Divine Human is the Word, that is, the Divine truth, is declared in the plainest terms in *John*:

That the Word became flesh (i. 14).

[2.] Such a power to establish and prove any heresy whatever from the Word is well known in the Christian world from the many heresies there, every one of which is proved and established from the sense of the letter of the Word. The reason is that the sense of the letter of the Word is accommodated to the apprehension of the simple, and therefore consists for the most part of appearances of truth; and it is the nature of appearances of truth to be capable of being adapted to prove any thing that any one may adopt as a principle of religion and thus of doctrine, even when it is false. Consequently those who ascribe genuine truth itself to the sense of the letter of the Word only, are open to many errors unless they are in enlightenment from the Lord, and in that enlightenment form doctrine for themselves that will serve them as a lamp. In the sense of the letter of the Word there are naked truths and truths clothed, and these latter are appearances of truth, and appearances of truth can be understood only from passages where naked truths are visible; out of these doctrine can be formed by one who is enlightened by the Lord, and according to that doctrine all other things can be explained. This is why those who read the Word without doctrine are led into manifold errors. The Word was so written in order that there might be a conjunction of heaven with men; and there is this conjunction because every expression in the Word, and in some passages every letter, contains a spiritual sense, in which the angels are; consequently when man perceives

the Word according to its appearances of truth the angels that are about man understand it spiritually. Thus the spiritual of heaven is conjoined with the natural of the world in respect to such things as contribute to man's future life. If the Word had been written otherwise no conjunction of heaven with man would have been possible. [3.] And because the Word in the letter is such it serves as it were as a support for heaven; for all the wisdom of the angels of heaven in respect to things pertaining to the church terminates in the sense of the letter of the Word as in its basis; consequently the Word in the letter may be called the support of heaven. For this reason the sense of the letter of the Word is most holy, and is even more powerful than its spiritual sense, as has been made known to me by much experience in the spiritual world, for when spirits bring forward any passage according to the sense of the letter they immediately excite some heavenly society to conjunction with them. From this it can be seen that all things of the doctrine of the church must be confirmed by the sense of the letter of the Word that there may be in them any sanctity or power, and moreover from those books of the Word in which there is a spiritual sense. This makes evident how dangerous it is to so falsify the Word as to destroy the Divine truth that is in its spiritual sense; for by so doing heaven is closed to man. That this is done by those who confirm by the Word the separation of faith from its life, which is good works, has been shown above.

817[a]. *“And he spake as a dragon” signifies with the same affection, thought, doctrine, and preaching, as belong to those who separate faith from a life of faith, which is charity.*—This is evident from the signification of “speaking,” as meaning affection, thought, doctrine, and preaching. This is the signification of “speaking” because all the speech of man is from affection and consequent thought. The affection itself is expressed by the sound of the speech, and the thought by its words. The affection and the thought are both of them in the speech, as every one who reflects can see. The affection alone by itself cannot speak, it can only make a sound or sing; nor can thought alone by itself speak otherwise than as an automaton without life, since it is the affection that gives life to every expression of speech; and this is why a man is judged by others according to the affection of his speech and not according to the words he utters. “To speak” signifies also to preach from doctrine, thus doctrine and preaching therefrom, because it is said that the beast “spake

as a dragon;" and a "dragon" means those who are in faith separated from charity both in doctrine and in life (see above, n. 714); and this beast means confirmations from the sense of the letter of the Word in favor of the separation of faith from life, and the resulting falsifications of the Word; consequently "to speak as a dragon" signifies that kind of religion in respect to doctrine and preaching. [2.] As faith separate from charity and the resulting falsification of the Word are depicted by the dragon and its two beasts, I will show in this article that a like heresy is depicted in the Word by "Cain," by "Reuben," and by the "Philistines," and is meant also by the "he goat" in *Daniel*. For there have been several churches on this earth, namely, the Most Ancient, which was before the flood; the Ancient, which was after the flood; the Jewish, which followed the Ancient; and lastly the Christian church. All of these churches sunk down in process of time into two enormous errors, one of which adulterated all the goods of the church, and the other falsified all its truths. The church that adulterated all the goods of the church is depicted in the Word by the "Babylonians and Chaldeans;" and the church that falsified all the truths of the church is depicted by "Cain," by "Reuben," and by the "Philistines," and by the "he-goat" in *Daniel* which fought with the ram and overcame it. The adulteration of the good of the church, which is depicted by the "Babylonians and Chaldeans," will be described hereafter where "Babylon" is treated of in the *Apocalypse*; but now the falsification of truth shall be treated of, which is depicted here in the *Apocalypse* by "the dragon and his two beasts," and was depicted by "Cain," and by the others above mentioned.

[b.] [3.] That those who separate the knowledges of truth and good from a life according to them, and who believe that they can be saved by these alone, were represented by "Cain," has been briefly shown in the *Arcana Caelestia* where Cain and Abel are treated of; to which this shall be added. It is written of Cain

That he was the firstborn of Adam, and that he tilled the ground, and brought of the fruit of the ground an offering to Jehovah; and that Abel was a shepherd of the flock, and brought of the firstlings of his flock and of the fat thereof; also that Jehovah had respect unto the offering of Abel and not unto the offering of Cain, therefore Cain's anger was kindled and he slew his brother; and that Cain was therefore accursed and banished from the ground, and became a fugitive and wanderer in the earth; and that Jehovah set a sign upon Cain lest he should be slain, and appointed that whoever should slay him should have vengeance taken on him sevenfold (*Gen. iv.*).

It is to be noted that all names of persons and places in the Word signify matters and states of the church, especially the names in the first chapters of *Genesis*, because the stories in those chapters are made-up histories containing the deepest mysteries of heaven, and yet they are most holy in the sense of the letter, because in every least word there is a spiritual meaning that conjoins the heavens with men of the church. What these stories involve in the spiritual sense and what the names of the persons there signify has been explained in the *Arcana Caelestia*. "Cain" signifies the knowledges of truth and good separated from a life according to them, thus from heavenly love, and "Abel" signifies heavenly love; or what is the same, "Cain" signifies truth separated from good, and "Abel" good conjoined with truth. And as truth is the primary thing of the church, since every church is formed by means of truths, because every church starts from truths or from the knowledges of truth and good, so Cain was the first-born, and was named "man (*vir*) of Jehovah," "man of Jehovah" signifying in the Word the truth of heaven and the church; and the "ground," which Cain tilled signifies the church. The separation of truth from good is signified by the murder of Abel by Cain; for when everything of the church is placed in truths or in knowledges, and not in goods or in an affection for living according to truths, good with its affections is slain. And as everything of the church perishes when truth is separated from good, so Cain "was banished from the ground," which, as has been said, signifies the church. But because truths are the first things of the church, for life must be learned from truths, "a sign was set on Cain, lest some one should slay him; and it was appointed that if any one should slay him he should have vengeance taken on him seven-fold." And because truth without good is carried hither and thither, having nothing to lead it, and consequently falls successively into falsities, and departs from the way that leads to heaven, so Cain "was banished from the face of Jehovah, and became a fugitive and wanderer." The same is true of faith and charity, since faith is of truth and charity is of good; so when faith is separated from charity what is said of Cain takes place, namely, that "it kills Abel its brother," which is charity, and in consequence the church perishes, which is signified by "being banished from the ground, and becoming a fugitive and wanderer," for when faith is separated from charity truth is successively turned into falsity and falls away.

[c.] [4.] It has been shown above (n. 434), that "Reuben," the firstborn of Jacob, signified the light of truth and understanding of the Word therefrom, and thus truth from good or faith from charity, as did the apostle Peter; and that in another sense, "Reuben" represented truth separated from good, or faith separated from charity, and that this faith is signified by his adultery with Bilhah his father's concubine, in consequence of which the birthright was taken away from him and given to Joseph. To this may be added, that all heresies, so far as they are adulterations and falsifications of the Word, correspond to adulteries and whoredoms of various kinds, and these because of this correspondence are actually perceived in the spiritual world from those who are in heresies. The reason of this is that such marriages as exist in the heavens derive their spiritual origin from the conjunction of good and truth; and conversely, adulteries derive their origin from the conjunction of evil and falsity; and this is why heaven is compared in the Word to a marriage, and hell to adultery. And as there is in the hells a conjunction of evil and falsity, so there continually exhales therefrom a sphere of adultery. It is for this reason that "adulteries and whoredoms" signify in the Word adulterations of the good of the church and falsifications of its truth (see above, n. 141, 161). [5.] In respect to a faith separated from charity, this is perceived in the spiritual world as the adultery of a son with a mother or with a step-mother. This is so because that faith shuts out the good of charity; and when this is shut out the evil of the love of self and of the world takes its place, and that faith conjoins itself with that love. For every kind of faith must necessarily conjoin itself with some love; therefore when spiritual love, which is charity, is separated, faith conjoins itself with love of self or with love of the world, which are the loves that are dominant in the natural man; and this is why so horrible an adultery results from faith separated from charity. This makes clear what is signified by the adultery of Reuben with Bilhah his father's concubine, and why he was rejected for this reason from the privileges of the birthright. This is also meant by the prophecy of Israel his father respecting Reuben,

"Reuben my firstborn, thou art my strength and the beginning of my powers; excelling in exaltation and excelling in valor; light as water, thou shalt not excel, because thou wentest up to thy father's bed, then thou didst profane it, he went up to my couch" (*Gen.* xlix. 3, 4).

These words may be seen explained in the *Arcana Caelestia* (n.

6341-6350). That such adultery is perceived in the spiritual world from faith separated from charity has been made evident to me from correspondences in that world. For whenever I have perceived afar off the sphere of adultery with a mother or step-mother, I have known at once that those who had confirmed themselves in faith alone both in doctrine and in life were near, and they were then discovered; and when they had been explored they were found to have been such in the world.

[*d.*] [6.] Thus much respecting Reuben; it shall next be explained how the Philistines also represent in the Word faith separated from love. It was for this reason that they were called the "uncircumcised;" for "one uncircumcised" signifies what is destitute of spiritual love, and is solely in natural love, and with that love alone nothing of religion can be conjoined, much less anything of the church; for every thing of religion and every thing of the church has regard to the Divine, to heaven, and to spiritual life; and these can be conjoined with no other than a spiritual love; thus not with a natural love separated from a spiritual love; since natural love separated from spiritual love is man's own (*proprium*), and this, regarded in itself, is nothing but evil. All the wars that the sons of Israel waged against the Philistines represented the combats of the spiritual man with the natural man, and thus the combats of truth conjoined to good with truth separated from good, which in itself is not truth but falsity. For truth separated from good is falsified in the idea of the thought respecting it, and for the reason that there is nothing spiritual present in the thought to enlighten it. For the same reason those who are in faith separated from charity have no truth, except merely in their speech or in their preaching from the Word, the idea of truth instantly perishing as soon as truth is thought about. [7.] Because this religion exists in the churches in all who love to live a natural life, so in the land of Canaan the Philistines were not subjugated, as the other nations of that land were, and consequently there were many battles with them. For all the stories of the Word are representative of such things as pertain to the church; and all the nations of the land of Canaan represented things heretical confirming either falsities of faith or evils of the love; while the sons of Israel represented the truths of faith and the goods of love, and thus the church. What was represented by the wars that the inhabitants of the land of Canaan carried on will be told in its place and time; here it shall be shown that the Philistines represented a religion separated

from spiritual good, such as is the religion of faith alone separated from its life, which is charity. This is why the sons of Israel whenever they fell away from the worship of Jehovah to the worship of other gods were given over to their enemies, or were conquered by them.

Thus they were given over to the Philistines, and served them eighteen years, and afterwards forty years (*Judges* x., xiii.).

This represented their departure from a worship from the good of love and truths of faith to a worship from evils of love and falsities of faith. Likewise,

The sons of Israel were conquered and shut in by the Philistines (1 *Sam.* iv., xiii., xxviii., xxix., xxxi.).

But when the sons of Israel returned to the worship of Jehovah, which was worship from the good of love and the truths of faith, they conquered the Philistines

(1 *Sam.* vii., xiv. ; 2 *Sam.* v., viii., xxi., xxiii. ; 2 *Kings* xviii.).

That these stories involve such things can be seen only from the connection of things there described when viewed in the internal sense, to present which would occupy too much room in this place ; therefore one passage only from the prophecies of the Word shall be cited, which will make clear that such things as pertain to the church were represented by the Philistines in these narratives. [8.] Thus in *Isaiah* :

Rejoice not, O Philistea, all of thee, because the rod that smiteth thee is broken ; for out of the serpent's root shall come forth a basilisk, whose fruit shall be a fiery flying serpent. Then the firstborn of the poor shall feed, and the needy shall lie down in safety ; and I will kill thy root with famine, and he shall slay thy remnant. Howl, O gate ; cry out, O city ; thou whole Philistea art melted away ; for from the north cometh a smoke, and none shall be alone in thy assemblies. What then shall one answer, ye messengers of the nation ? That Jehovah hath founded Zion, and in her the afflicted of His people shall hope" (xiv. 29-32).

This describes Philistea, which signifies the church, or those in the church who are in truths from the sense of the letter of the Word or from some other revelation, and yet are in filthy loves, consequently their truths are not living truths ; and truths not living are turned into falsities when they are brought from exterior thought, which is the thought next to the speech, into interior thought, which belongs to the understanding, and when this thought considers these truths in their origin, which those who are meant by "the Philistines" do not see. They do not

see for the reason that while every man, even an evil man, has a capacity to understand, he has no good of the will, which is good of life; for this good springs from love to God and from love to the neighbor, and it is these loves that cause that capacity to communicate with heaven and receive enlightenment therefrom. [9.] This chapter in *Isaiah* describes those who are in truths without good, and shows that in such all truths are turned into falsities. This, therefore, is the spiritual sense of these words. "Rejoice not, Philistea, all of thee, because the rod that smiteth thee is broken," signifies that they should not rejoice because they are permitted to remain in their heresy by reason of the fewness of those who are in truths from good; "for out of the serpent's root shall come forth a basilisk" signifies that out of the sensual man a dogma destructive of all truth will arise; "the serpent's root" meaning the sensual, which is the outmost of man's life, and "the basilisk" meaning the destruction of all truth. "Whose fruit shall be a fiery flying serpent" signifies from which there will spring a faith separated from charity; this faith is meant by "a fiery flying serpent" because it flies upwards by means of reasonings and confirmations from things revealed that are not understood, and thus it kills the things that are living. Thus "the basilisk" has the same signification as "the dragon," which is also called "a serpent;" and "the fiery flying serpent" has the same signification as "the beasts coming up out of the sea and out of the earth," in this chapter of the *Apocalypse*. "Then the firstborn of the poor shall feed, and the needy shall lie down in safety," signifies that when that dogma is received by those who are natural and sensual men, and who believe themselves to be wiser than others, truths from good with those who desire what is true and will what is good, will become living; "firstborn" meaning in the Word truths born from good, the "poor" those who are not in truths but who desire them, and the "needy" those who are not in goods but who in heart will them. "And I will kill thy root with famine, and he shall slay thy remnant," signifies that all truths, from the first of them to the last, will be destroyed by falsities. "Howl, O gate; cry out, O city," signifies that no entrance will be granted to any truth, and that doctrine will be made up of mere falsities, "gate" signifying entrance to truths of doctrine, and "city" doctrine. "Thou whole Philistea art melted away" signifies the destruction of that church by mere falsities. "For from the north cometh a smoke" signifies that every falsity from evil will break in from hell, "the

north" meaning hell, and "smoke" the falsity of evil. "And none shall be alone in thy assemblies" signifies that there shall not remain a single truth among their knowledges. "What then shall one answer, ye messengers of the nation?" signifies the enlightenment of such as are in good of life from love to the Lord. "That Jehovah hath founded Zion" signifies that a church shall be established from them. "And in her the afflicted of His people shall hope" signifies that those who are not in wisdom from self, and who conquer in temptations against such falsities, shall have intelligence and salvation. [10.] The vastation of truth by falsities in those who are meant by "the Philistines" is also described

By *Jeremiah* (xlvii. 1-7); likewise in *Ezekiel* (xxv. 15, 16); in *Joel* (iii. 4-6); in *Amos* (i. 8).

That such falsify truths is meant by "the daughters of the Philistines," mentioned

In *Ezekiel* (xvi. 27, 57); also in *2 Sam.* (i. 20);

"daughters of the Philistines" there meaning affections for falsity. The religion of such was also represented by the idol of the Philistines called Dagon, which was set up in Ashdod, and which, according to their description, was formed like a man from the head to the navel, and like a fish from the navel downwards; its being like a man from the head to the navel represented an understanding derived from truths; and like a fish from the navel downwards represented the natural destitute of good of love; for the lower part down to the knees corresponds to celestial love, and a "fish" signifies the natural man which is destitute of spiritual good. (That "man [*homo*]" signifies affection for truth, may be seen above, n. 280; that his "head" signifies understanding of truth and intelligence therefrom, n. 553; that a "fish" signifies the natural man, n. 513, and that the generative organs signify from correspondence celestial love, see *Arcana Caelestia*, n. 5050-5062. Moreover, the "tumors" with which the Philistines were smitten when the ark of God was detained by them, signified truths defiled by evils of life; but these and other things related about them in *1 Sam.* v. may be seen explained above, n. 700[*e*].) [11.] Truth defiled by evil of life is signified also by "the uncircumcised"

(*2 Sam.* i. 20; *Ezek.* xxviii. 10; xxxi. 18; xxxii. 18, 19; xlv. 9).

For the foreskin corresponds to corporeal love, because the member which it covers corresponds to spiritual and celestial love. And because "the Philistines" represented those who are in a knowledge (*scientia*) and knowledges of truth apart from any spiritual and celestial good, they were called "uncircumcised."

And as the sons of Israel were actually of the same character, in order that they might nevertheless represent the church which is in spiritual and celestial good and in truths therefrom, it was commanded that they should be circumcised. From this it can be seen that a religion at this day that separates charity from faith is in a representative sense Philistea.

[e.] [12.] Thus much respecting the Philistines. Something shall now be said about the goats and sheep, upon which judgment will be executed, according to the Lord's words in *Matthew* (xxv. 31 to the end). The common opinion is that the "goats" mean all the evil, and it has not been known heretofore that the "goats" there mean those who are in faith separated from charity, and the "sheep" those who are in faith from charity. In a good sense "goats" mean those who are in natural good and in truths therefrom, which truths are called knowledges of truth and good from the natural sense of the Word. Such as these, or such good and such truth therefrom, are signified by the goats that were sacrificed.

That there were sacrifices of goats is evident from *Lev. iv. 23*; *ix. 2-4, 8-23*; *xvi. 2-20*; *xxiii. 18, 19*; *Num. xv. 22-29*; *xxviii. 11-15, 18 to the end*; *xxix.*; and elsewhere.)

For all the beasts that were offered as sacrifices signified such things as pertain to the church, all of which have reference to goods and truths. The celestial goods and truths therefrom in which are the angels in the third heaven were signified by "lambs," while the spiritual goods and truths in which are the angels in the middle heaven were signified by "rams," and the natural goods and truth therefrom, in which are the angels who are in the lowest heaven, were signified by "goats." Celestial goods and truths belong to those who are in love to the Lord; spiritual goods and truths to those who are in love towards the neighbor; and natural goods and truths to those who live well according to truths from natural affection. This is the signification of these three kinds of animals in various parts of the Word

(As in *Ezek. xxvii. 21*; *Deut. xxxii. 14*).

[13.] But as most things in the Word have also a contrary sense, so "goats" signify in that sense those who are in faith separated from charity, for the reason that they are more lascivious than other animals, and that they signify in the genuine sense those who are in natural good and its truth, and all who are in faith separated from charity are merely natural both in doctrine and

in life. That such are meant in the Word by "goats" has been shown me to the life in the spiritual world. There various beasts are seen; but they are not such beasts as exist in our world, that is, not beasts that have been born, but they are correspondences of the affections and of the thoughts therefrom of spirits and angels; consequently as soon as those affections and the thoughts therefrom are changed and cease, these beasts vanish out of sight. That I might know that those who are in faith separated from charity, or rather the affections and thoughts of such from their faith, are represented by "goats," it was granted me to see some of those spirits; and they appeared before my eyes and the eyes of many others altogether as goats with horns. Moreover, when rams and sheep were sent among them these goats rushed upon them with great fury, and strove to throw them down, but in vain. For in the spiritual world goats have no power against the rams or sheep, therefore the goats were put to flight. Afterwards it was granted me to see the same as men; and this was a proof that the goats were identical with those who had lived in the world in faith separated from charity. [14.] From all this what is signified by the "ram" and the "he-goat," and "the battle between them," in the eighth chapter of *Daniel* can be seen, namely, that the "ram" there means those who are in faith from charity, and the "he-goat" those who are in faith separated from charity. Thus the future state of the church is there described, namely, that faith separate would dissipate all charity, which is good of life, and falsity therefrom would have rule in the Christian world. To illustrate this, I will present a summary of what is related in *Daniel* respecting the ram and he-goat, as follows:

Daniel saw in vision a ram "that had two horns, . . . one higher than the other, but the higher came up behind; . . . and he made himself great." But then "a he-goat of the goats came from the west over the faces of all the earth;" and he charged upon the ram and smote him, and broke his two horns: "and he cast the ram down to the ground, and trampled upon him." The he-goat had a horn between his eyes, and when this was broken "there came up four horns in its place towards the four winds of the heavens; and out of one of them came forth one . . . horn which grew exceedingly, . . . even to the host of the heavens, and cast down some of the host and of the stars to the ground and trampled upon them. Yea, it exalted itself even to the prince of the host, and the continual burnt offering was taken away from him, and the dwelling place of his sanctuary was cast down; . . . and it cast down the truth to the ground" (viii. 1-14, seq.).

That the "ram" here means those who are in faith from charity, and the "he-goat" those who are in faith separated from charity,

may be seen above (n. 316[c] and n. 573[a]), where the same things are explained; therefore further explanation is unnecessary. [15.] Again, that "he-goats" mean those who are in faith separated from charity, and "rams" those who are in faith from charity, is evident also in *Ezekiel*:

"And as for you, O my flock, . . . behold, I judge between cattle and cattle, and between rams and he-goats" (xxxiv. 17).

Likewise in *Zechariah*:

"Mine anger was kindled against the shepherds, and I will punish the he-goats" (x. 3).

From this it can be seen that the goats and the sheep in *Matthew* (xxv. 31 to the end) have the same meaning; consequently works of charity only are there enumerated which were done by the sheep, and were not done by the goats. That such are there meant by the "goats" was proved also when the last judgment was accomplished upon those who belonged to the Christian church; for then all those who were in faith separated from charity both in doctrine and life were cast into hell; and all who were in faith from charity were kept safe.

VERSE 12.

818. "And all the authority of the first beast he exerciseth before him; and he maketh the earth and them that dwell therein to worship the first beast, whose stroke of his death was healed."

12. "And all the authority of the first beast he exerciseth before him" signifies the connection of reasonings from the natural man with the sense of the letter of the Word, by which the religion of faith separate is upheld [n. 819]; "and he maketh the earth and them that dwell therein to worship the first beast" signifies in consequence of which those in the church who are in falsities and in evils therefrom in heart acknowledge the agreement [n. 821]; "whose stroke of his death was healed" signifies and thus the discordance was cleared up by devised harmonizings of works with faith [n. 822].

819. [Verse 12.] "And all the authority of the first beast he exerciseth before him" signifies the connection of reasonings from the natural man with the sense of the letter of the Word, by which the religion of faith separate is upheld.—This is evident from the signification of "the beast coming up out of the earth," which exercised all the authority of the first beast before the dragon, as meaning confirmations from the sense of the letter of the Word in favor of faith separated from life, and consequent falsifications of truth (see above, n. 815), also from the signification of "the first beast," as meaning reasonings from the natural man confirming the separation of faith from the life (see above, n. 774);

also from the signification of "the dragon," before which this beast exercised all the authority of the first beast, as meaning in general, faith separated from the life of faith, which is charity. From all this it can be seen that this beast's "exercising all the authority of the first beast before the dragon" signifies the connection of reasonings from the natural man with the sense of the letter of the Word, by which the religion of faith separate is confirmed. [2.] The connection of reasonings from the natural man with the sense of the letter of the Word is meant because nothing false can ever be confirmed by the sense of the letter of the Word except by means of reasonings from the natural man. For the Word in the letter consists of appearances of truth and also of correspondences, and both of these in their bosom, that is, in their spiritual sense, contain genuine truths; consequently when any falsity is confirmed by the appearances of truth that correspond to genuine truths the Word is falsified; and the falsification of the Word can be effected only by reasonings from the natural man. This is why "the dragon," which signifies the heretical dogma of faith alone, is further described by two beasts, by the first of which reasoning from the natural man in favor of faith separated from its life, which is charity, is described; and by the other, confirmation from the sense of the letter of the Word, and thus corroboration of it, also the falsification of truth, are described; from which it is again evident that this beast's "exercising all the authority of the first beast before the dragon" signifies the connection of reasonings from the natural man with the sense of the letter of the Word. But these things shall be illustrated by examples. (1.) [3.] The dogmatists who contend for faith alone pay no attention to any of those passages of the Word where "works," "deeds," "working," and "doing," are mentioned; and yet these are so plain as to admit of no contrary reasoning; nevertheless they wrest these passages from their genuine meaning and bend and turn them away by reasonings from the genuine truth that is in the heavens, and that is contained in their spiritual sense. For they argue by saying that faith alone includes deeds and works, because those who are in faith are also in these, thus they are wrought by faith; when in fact, faith without deeds or works is a dead faith, by which nothing is wrought. If this is said to them they argue that deeds are nevertheless present by a secret Divine operation, although they exclude them from being a means of salvation, thus that they may be present and not be present, as can be

seen from justification by instantaneous faith, as well as in the hour of death, even in the case of evil men. (2.) It is a reasoning from the natural man that faith separate from goods of life is spiritual, and yet the goods that are of love are what give life to faith, and make it spiritual. For love is the very soul of faith, and love is doing, for what a man loves he wills, and what he wills he does. And this the Lord teaches in *John*:

“He that hath My commandments and doeth them, he it is that loveth Me; . . . but he that loveth Me not keepeth not My words” (xiv. 21, 24).

This makes clear that faith without works is not spiritual; for it is without its soul, and faith without its soul is a dead faith. (3.) It is also a reasoning from the natural man that faith was made the means of salvation because man cannot do good of himself. (4.) It is also a reasoning from the natural man that those who are merely in faith are in God and in a state of grace, even so that nothing can condemn them. From this it is believed by many that it is not necessary to live a Christian life, which is according to the Lord's commandments; for they say to themselves, Why should I give any thought to works, when good works do not save and evil works do not condemn? I have faith that the Lord suffered the cross for the sins of the world, and delivered us from the condemnation of the law; what more is necessary? (5.) It is a reasoning from the natural man that faith alone is like a seed from which all kinds of salvation spring forth like shrubs and trees from seed in gardens; and yet in faith alone there is no seed of life except what is from the spiritual life of man. (6.) Moreover, all those things that are taught by the learned dogmatists of this religion respecting the progression to justification through faith alone are reasonings from the natural man, as, that the trust of that faith must be acquired from the Word, from preaching, and from the authority of teachers, without intellectual sight; and if the understanding enters into it faith does not become spiritual. And yet as soon as the intellectual sight is excluded the man is blind, and before a blind man falsities can be established as well as truths, and even better than truths, because with one who is blind fallacies which are darkness are more esteemed than real truths which are in light. Shut up the understanding, bring forth reasonings, and cite proofs from the sense of the letter of the Word, and you will convince yourself of any thing you wish, especially in theological matters that ascend into the interiors of the rational mind. [4.] These

are called reasonings from the natural man, because the natural man is in the delights of the love of self and of the world; and these delights, when they prevail, cause man to believe only such things as agree with them, which in themselves are falsities. They also induce darkness in every thing spiritual, even to the extent that man shuns heavenly light, and thus rejects all enlightenment of the understanding; and for the reason that the natural man, separated from the spiritual, regards only self and the world, and not the Lord and heaven; and thus he is conjoined to hell, which is the source of all falsities; and these can never be dissipated except by the prevalence of heavenly love and by genuine truths which are from that love. This, then, is why these are called reasonings from the natural man, and why reasonings from the natural man are what falsify the Word; for the Word can be falsified only by reasonings from the natural man.

820[a]. As it was shown in a preceding article (n. 817[a-d]), that Cain, Reuben, and the Philistines, represent in the Word those who are in truths separated from good, I will now show that the apostle Peter in the Word of the Gospels means truth from good which is from the Lord, and in the contrary sense, truth separated from good. And as truth is of faith and good is of charity, "Peter" means also faith from charity, and faith separated from charity. For the twelve apostles, like the twelve tribes of Israel, represented the church in respect to all things of it, thus in respect to truths and goods, since all things of the church have reference to these, the same as to faith and love; for truths are of faith, and goods are of love. In general, Peter, James, and John, represented faith, charity, and the works of charity; and this is why these three followed the Lord more than the others, and it is said of them in *Mark*:

"He suffered no man to follow Him save Peter, James, and John" (v. 37).

[2.] And as truth from good, which is from the Lord, is the first thing of the church, Peter was the first to be called by his brother Andrew, and afterwards James and John were called, as is evident in *Matthew*:

"Jesus walking by the sea of Galilee saw two brethren, Simon called Peter and Andrew his brother, casting a net into the sea, for they were fishers. And He said unto them, Come ye after Me, and I will make you fishers of men. And straightway they left the nets and followed Him" (iv. 18-20).

In *John*:

“Andrew findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus. And Jesus looking upon him, said unto him, Thou art Simon the son of Jonah; thou shalt be called Cephas, which is, by interpretation, a rock” (i. 41-43).

In *Mark*:

Jesus going up into a mountain calls unto Him whom he would, first Simon upon whom he conferred the name Peter, and afterwards James the son of Zebedee, and John the brother of James (iii. 13, 16, 17).

Peter was the first of the apostles because truth from good is the first thing of the church; for from the world a man knows nothing about heaven and hell, or a life after death, or even about God. His natural light teaches nothing except what has entered through the eyes, thus nothing except what relates to the world and to self; and from these is his life; and so long as he is in these only he is in hell; and therefore, that he may be withdrawn from these and be led to heaven he must needs learn truths, which teach not only that there is a God, that there is a heaven and a hell, and that there is a life after death, but also teach the way to heaven. This makes clear that truth is the first thing through which man gains the church. But it must be truth from good, for truth without good is a mere knowledge that a thing is so; and mere knowledge does nothing except to make a man capable of becoming a church; and this is not effected until he lives according to knowledges. Then truth is conjoined to good, and man is introduced into the church. Moreover, truths teach how a man ought to live; and when man is moved by truths for the sake of truths, which is done when he loves to live according to them, he is led by the Lord, and conjunction with heaven is granted him, and he becomes spiritual, and after death an angel of heaven. Nevertheless it must be noted that it is not truths that produce these effects, but good by means of truths; and good is from the Lord. Because truth from good, which is from the Lord, is the first thing of the church, Peter was the first to be called, and was the first of the apostles, and he was named by the Lord “Cephas,” which means *petra* (a rock); but, that it might be the name of a person, he is called *Petrus* (Peter). In the highest sense “rock” signifies the Lord in relation to Divine truth, or Divine truth going forth from the Lord; consequently in a relative sense “rock” signifies truth from good, which is from the Lord, the same as Peter. (That “rock” has this signification see above, n. 411. What “Simon son of Jonah” signifies see above, n. 443[α].) [3.] These three apostles were fishermen, and the

Lord said unto them, "Come ye after Me, and I will make you fishers of men," because "to fish" signifies to instruct natural men; for there were at that time, both within the church and outside of it, natural men who became spiritual so far as they accepted the Lord and accepted truths from Him. [4.] From all this the signification of the Lord's words to Peter concerning the keys may be inferred; as in *Matthew*:

When some had said that Jesus was John the Baptist, others Elijah, others Jeremiah or some other prophet, Jesus said to the disciples, "But whom say ye that I am? Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon son of Jonah; for flesh and blood hath not revealed this unto thee, but My Father who is in the heavens. And I say also unto thee, Thou art Peter, and upon this rock I will build My church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of the heavens, and whatsoever thou shalt bind on earth shall be bound in the heavens; and whatsoever thou shalt loose on earth shall be loosed in the heavens" (xvi. 14-19).

This was said by the Lord to Peter because truth from good, which is from the Lord, is the first thing of the church, and this was what Peter signified; and this was said when he acknowledged the Lord to be the Messiah or the Christ, and to be the Son of the living God; for without such an acknowledgment truth is not truth, because truth derives its origin, essence, and life from good, and good from the Lord. Because truth from good, which is from the Lord, is the first thing of the church, the Lord says, "upon this rock will I build My church." It has been said just above that "Peter (or rock)" signifies in the highest sense Divine truth going forth from the Lord, and in a relative sense truth from good, which is from the Lord. That "the gates of hell shall not prevail" signifies that falsities from evil, which are from the hells, will not dare to rise up against those of the church who are in truths from good from the Lord, "the gates of hell" signifying all things of hell, for there are gates to all the hells through which falsities from evil exhale and rise up. "The keys of the heavens" signify the introduction into heaven of all those who are in truths from good from the Lord. "Whatsoever thou shalt bind on earth shall be bound in the heavens, and whatsoever thou shalt loose on the earth shall be loosed in the heavens," signifies that heaven is opened by the Lord to those who are in truths from good from Him; and that it is closed to those who are not. This was said to Peter; but because "Peter" means truth from good, which is from the Lord, it is said of the

Lord, who is the source of good and its truth; and this is why it was said when Peter acknowledged the Lord to be the Messiah or the Christ, and the Son of the living God. Moreover, as soon as good is implanted in truths in man he is conjoined with the angels; but so long as good is not implanted in truths in man heaven is closed to him; for he then has evil in place of good, and falsities in place of truths. All this makes clear how sensuously those think who attribute such authority to Peter, when such authority belongs to the Lord alone. [5.] That "Peter" signifies truth from good, which is from the Lord, has been made manifest to me from heaven, as may be seen in the work on the *Last Judgment* (n. 57). Because "Peter" signified truth from good which is from the Lord, and consequently doctrine, and thus represented those who are in truths from good and in the doctrine of genuine truth from the Lord, and since such as these instruct others, and are instructed by the Lord, so Peter often talked with the Lord and was instructed by the Lord. He talked with the Lord at His transfiguration

About making three tabernacles (*Matt.* xvii. 1-5; *Mark* ix. 2-8; *Luke* ix. 26-36).

The Lord then represented the Word, which is Divine truth; and "tabernacles" signify worship of the Lord from the good of love and truths therefrom. (See above concerning the Lord's transfiguration, n. 594[a]; and concerning the signification of tabernacles, n. 799.) He spake about the Lord,

That he was the Christ, the Son of the living God (*John* vi. 67-69).

He was taught by the Lord

Respecting charity, that a brother must be forgiven as often as he sinned (*Matt.* xviii. 21, 22).

Respecting regeneration, which is signified by the one who having once bathed has no need except to wash his feet (*John* xiii. 10);

Respecting the power of truth from good from the Lord, which is meant by the power of those who have the faith of God (*Mark* xi. 21, 23, 24);

Respecting sins, that they are forgiven to those who are in faith from love (*Luke* vii. 40-48);

Respecting men who are spiritual, as being free; and those who are natural, as being servants, about which Peter was taught when he took the piece of money out of the mouth of a fish and gave it for tribute (a "fish" signifying the natural man, and "one that pays tribute" the same) (*Matt.* xvii. 24-27);

As well as many other things (respecting which see *Matt.* xiv. 26-31; xix. 27, 28; *Mark* x. 28, seq.; xiii. 3, seq.; xvi. 7; *Luke* xxii. 8, seq.; xxiv. 12, 33, 34; *John* xviii. 10, 11; xx. 3-8; xxi. 1-11).

[6.] [6.] It was because Peter represented those who are in truths from the good of love to the Lord, or in doctrine from truths, and these are such as instruct others, that the Lord said to Peter when he replied that he loved Him, that "he should feed His lambs and sheep," respecting which in *John*:

"When they had broken their fast, Jesus saith to Simon Peter, Simon son of Jonas, lovest thou Me more than these? He saith unto Him, Yea Lord, Thou knowest that I love Thee. He saith unto him, Feed My lambs. He saith to him again, . . . Simon son of Jonas, lovest thou Me? He saith unto Him, Yea Lord, Thou knowest that I love Thee. He saith unto him, Feed My sheep. He saith unto him the third time, Simon son of Jonas, lovest thou Me? Peter was grieved because He said to him the third time, Lovest thou Me? And he saith unto Him, Lord, thou knowest all things; Thou knowest that I love Thee. Jesus saith unto him, Feed My sheep" (xxi. 15-17).

This makes it clearly evident that Peter represented truth from the good of love to the Lord, and this is why he was now called Simon son of Jonas, for "Simon son of Jonas" signifies faith from charity, "Simon" signifies hearkening and obedience, and "Jonas" means a dove, which signifies charity. That those who are in doctrine of truth from love to the the Lord are to instruct those who will be of the Lord's church is meant by the Lord's asking, "Lovest thou Me?" and afterwards by "Feed My lambs" and "My sheep." Not that Peter only would instruct, but all those who were represented by Peter, who, as has been said, are those who are in love to the Lord, and thus in truths from the Lord. Peter was asked three times to signify the full time of the church from its beginning to its end, for this is the signification of "three;" so when he was asked the third time it is said that "Peter was grieved." [7.] And as the third asking signified the end of the church, these words of the Lord to Peter immediately follow in *John*:

"Verily, verily, I say unto thee, When thou wast young thou girdedst thyself, and walkedst whither thou wouldst; but when thou shalt be old thou shalt stretch forth thy hands and another shall gird thee, and lead thee whither thou wouldst not. . . . And when He had thus spoken He saith unto him, Follow Me. Then Peter, turning about, seeth the disciple whom Jesus loved, following; which also leaned on His breast at supper. . . . Peter, seeing him, saith to Jesus, Lord, but this [man is] what? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou Me. This saying therefore went forth among the brethren, that that disciple should not die. Yet Jesus said not unto him that he should not die, but, If I will that he tarry till I come, what is that to thee?" (xxi. 18-23).

What all this signifies no one can know unless he knows that

“Peter” signifies faith from charity, and also faith without charity, faith from charity in the church at its beginning, and faith without charity when the church comes to its end; thus “Peter when he was young” signifies the faith of the incipient church, and “when he was old” the faith of the closing church; and “to gird himself and walk” signifies to learn truths and live according to them. This makes evident that “I say unto thee, when thou wast young thou girdedst thyself and walkedst whither thou wouldst,” signifies that the church in its beginning will be instructed in truths that are from good, and by means of them will be led by the Lord; and that “When thou shalt be old thou shalt stretch forth thine hands and another shall gird thee, and lead thee whither thou wouldst not,” signifies that the church at its end will not know truths, but falsities that belong to faith without charity, and will be led by them, “to gird oneself” the same as “to be clothed” signifying to be instructed in truths, because “garments” signify truths clothing good (see above, n. 195. 395. 637), and “to walk” signifying to live according to truths (see above, n. 97); consequently “to gird himself and walk whither he would” signifies to consider freely and to see truths, and do them; while “to stretch forth the hands” signifies not to be in such freedom; for “the hands” signify the power of truth from an understanding and perception of it, and “to stretch forth the hands” signifies not to have that power, thus no freedom to think and to see truth. “Another shall gi d thee, and lead thee whither thou wouldst not,” signifies to acknowledge as truths what another declares, and not to see for oneself, as is done at this day with the religion of faith alone. This faith is what is now meant by “Peter,” and therefore it is said that Peter turning about saw the disciple whom Jesus loved following, and said of him, “But this [man is] what?” likewise that Jesus said to Peter, “What is that to thee?” “The disciple following Jesus” signifies goods of life, which are good works; and that these will not perish to the end of life is signified by the words that here follow. [8.] From all this it can now be seen that “Peter” signifies also faith separated from charity, as when

Peter denied the Lord thrice (*Matt.* xxvi. 69-75; *Mark* xiv. 29-31, 54, 66-72; *Luke* xxii. 33, 34, 50, 51, 55-62; *John* xiii. 36-38; xviii. 16-18, 25-27).

Also when the Lord, turning away from Peter, said to him, “Get thee behind Me. Satan, thou art a stumbling-block unto Me; for thou savorest not the things that are of God, but the things that are of men” (*Matt.* xvi. 21-23).

Also when the Lord said to him, "Simon, Simon, Behold Satan demanded you that he might sift you as wheat" (*Luke xxii. 31*).

All these things have been cited to make known that "Peter" in the representative sense signifies in the Gospels truth from good, which is from the Lord; also faith from charity; also in the contrary sense truth separated from good, which in itself is falsity; also faith separated from charity, which in itself is not faith.

821[a]. "*And he maketh the earth and them that dwell therein to worship the first beast*" signifies *in consequence of which those in the church who are in falsities and in evils therefrom acknowledge the agreement in heart.*—This is evident from the signification of "the earth and them that dwell therein," as meaning those of the church who are in falsities and in evils therefrom; for "the earth" signifies a church that is in truths or that is in falsities, here, one that is in falsities; and "them that dwell therein" signify the goods or evils of the church, here the evils; therefore as applied to the persons upon it, "the earth and them that dwell therein" signify those in the church who are in falsities and in evils therefrom. (That "the earth" signifies the church in respect to truths and in respect to falsities see above, n. 304, 413[b], 417[a], 697, 741, 752; and that "those that dwell" signify the good in the church, and also the evil, and in an abstract sense goods or evils, see above, n. 479.) The above is evident also from the signification of "worshipping," as meaning to acknowledge as certain, to acknowledge in heart, and to believe (see above, n. 790[a], 805[a]); also from the signification of "the first beast," as meaning reasonings from the natural man confirming the separation of faith from the life (see above, n. 774), here the agreement of reasonings with the sense of the letter of the Word, because this "beast" signifies confirmations therefrom (see also above, n. 815[a]). All this makes clear that the words "the beast coming up out of the earth maketh the earth and them that dwell therein to worship the first beast" signifies that those in the church who are in falsities and in evils therefrom acknowledge the agreement in heart.

[b.] [2.] In the preceding article it was shown that "Peter" signified truth and faith in both senses, namely, truth from good and truth without good; also faith from charity and faith without charity. Something shall now be said about the apostle John, as signifying the works of charity. It has been said above that the twelve apostles, like the twelve tribes of Israel, represented the church in the whole complex, that is, all things of truth and good, or all things of faith and charity; likewise that Peter,

James, and John, signified faith, charity, and the works of charity, in their order; from which it follows that when they were together they represented these as one. It is said *as one*, because without charity a faith that is faith is not possible; and without works a charity that is charity is not possible. [3.] Because these three apostles had this signification they followed the Lord more than the others, as can be seen in *Mark*, where it is said,

Jesus "suffered no man to follow Him save Peter, James, and John the brother of James" (v. 37).

For this reason Peter was the first to be called by the Lord through Andrew, "Andrew" signifying obedience from faith, and afterwards James and John were called; and to these two the Lord gave a new name. Likewise he took Peter, James, and John up into the mountain when He was transfigured; also He talked with these three about the consummation of the age, and about His coming; also they were with the Lord in Gethsemane. That the Lord called James and John *after* He had called Peter is shown in the Gospels,

Jesus "going on from thence saw other two brethren, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets; and He called them. And they straightway left the boat and their father, and followed Him" (*Matt.* iv. 21, 22; *Mark* i. 19, 20).

[4.] That the Lord gave a new name to James and John is evident in *Mark*:

Jesus called "James the son of Zebedee, and John the brother of James, and them He surnamed Boanerges, which is, sons of thunder" (iii. 17).

"Sons of thunder" signify truths from celestial good. This is the signification of "thunders" in the Word, because in the spiritual world thunders are heard, and these are produced by truths that are from celestial good when these are descending from the higher heavens into the lower. The light itself of truth from good is then seen as lightning, the good itself is heard as thunder, and the truths themselves therefrom as variations of sound. This is why lightnings, thunders, and voices, are mentioned throughout the Word with this signification. Good is there heard as thunder, because good, which is of man's affection or love and is also of his will, does not find expression in words, but only in sounds; while truth, which is of man's understanding and of his thought

therefrom, articulates that sound into words. Celestial good is the same thing as good of love in will and in act; before this it is not celestial good; and celestial good is what produces truths by means of thought and speech therefrom. All this makes clear why James and John were called "sons of thunder." (What "lightnings, thunders, and voices," signify in the Word may be seen above, n. 273, 702, 704.) [5.] That the Lord took Peter, James and John up into a mountain when He was transfigured appears in *Mark* (ix. 2) and in *Luke* (ix. 28). These only were taken because only those who are in truths from celestial good are able to see the Lord in His glory; and no others can be enlightened and can perceive the Word in enlightenment. For when the Lord was transfigured before them He represented Divine truth, which is the Word; and this is why Moses and Elijah were seen speaking with Him, "Moses and Elijah" signifying the Word. (But on this see above, n. 594[a].) That the Lord talked with Peter, James, and John, about the consummation of the age and about His coming is evident in *Mark* (xiii. 3); and that these three were with the Lord in Gethsemane is evident in *Matthew* (xxvi. 37) and in *Mark* (xiv. 33). [6.] As John represented the church in respect to good works, and good works include all things of love to the Lord and of charity towards the neighbor, John was more loved by the Lord than the others, as is evident

From his reclining in the Lord's bosom, and his lying back on His breast when he spoke with Him (*John* xiii. 23, 25).

The "bosom" and the "breast" signify in the Word spiritual love, which is love in act; and "the Lord's bosom and breast" Divine love itself; therefore those in heaven who are in spiritual love are in the province of the breast. [7.] So, too, John took the Lord's mother to his own house, and abode with her; which is described thus in *John* :

Jesus from the cross "saw His mother and the disciple whom He loved standing by; He saith to His mother, Woman, behold thy son! Then He saith to the disciple, Behold thy mother! Therefore from that hour the disciple took her unto his own home" (ix. 26, 27).

This signified that the church is where there is charity in act, or where there are good works; for the Lord's "mother" and "woman" signify the church, and "John" signifies charity in act, which is good works. (That "mother" signifies the church may be seen in the *A.C.*, n. 289, 2691, 2717, 3703, 4257, 5581, 8897; and that "woman" has the same signification see above, n. 555, 707, 721[a], 730[a,b].) [8.] That the Lord's church is in those who are in charity in act, or in

good works, and not in those who are in faith separated from these, is signified also by what is related about Peter and John, namely,

“Peter, turning about seeth the disciple whom the Lord loved following, which also leaned upon His breast at supper. . . . Peter seeing him, saith to Jesus, Lord, but this [man is] what? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou Me” (*John* xxi. 20-22).

It may be seen above (n. 820[*b*]), where the preceding words are explained, that “Peter” here signifies truth without good, or faith separated from good works, such faith as there will be at the end of the church; and as “John” signifies the goods of charity, which are called good works, and these belong to those who constitute the Lord’s church; so it was not Peter but John who followed the Lord, and to Peter who had asked, “But this [man is] what?” the Lord replied, “If I will that he tarry till I come, what is that to thee? Follow thou Me,” which means that the good of charity will continue in those who are the Lord’s, even to the end of the church and when there is a new church, but not in those who are in faith separated from that good; and this is what is signified by these words to Peter, “what is that to thee?”

822. “*Whose stroke of his death was healed*” signifies and thus the discordance was cleared up by devised harmonizings of works with faith.—This is evident from the signification of “the stroke of death was healed” in the first beast, as meaning the discordance apparently cleared up by devised harmonizings of works with faith (see above, n. 786, where the same words occur). It is said, *the discordance cleared up by devised harmonizings of works with faith*, but what the harmonizings devised by them are, namely, that they are rather separations, may be seen in the place cited above. [2.] As it has been shown that in the Word of the Gospels the apostle John signifies good works, which are also called goods of charity and goods of life, and that it was on account of this signification that John reclined on the Lord’s breast, I will now show what good works are; but here only that they include in themselves all things of charity and faith that are in man. No one has known heretofore that all things of a man’s life are in his works, since works seem to be mere movements, which are called actions when they belong to man’s life, and are called speech when they are effected by movements of the mouth, tongue, and larynx. And yet these are what make manifest the charity and faith in man, and also complete and perfect them;

and this for the reason that neither faith nor charity are in man until they actually come forth ; and they actually come forth in works. [3.] All the things of charity and faith that are in man are in works, because works are activities arising from his will and thought ; and all things of the will and thought are brought forth and poured out into works, precisely as all things of cause are into effects, and all things of a seed and tree into fruits ; for works are their complements. That this is so is not apparent before men's eyes, but is apparent perceptibly before angels. When a man is in the exercise of charity the sphere of all his affections and consequent thoughts is seen about him like clear water, and sometimes like a cloud, either bright or dark ; and this sphere contains all things of his mind in their complex ; and from it what the man is in respect to all things belonging to him is known to the angels. The reason is that every one is his own love ; and the works therefrom are what cause that love to be active, and when it is active it pours itself out round about him. This spiritual sphere manifests itself not only before the sight as an undulation, but also before the sight in various representative forms, and this to the extent that by those representatives the man, spirit, or angel, is seen precisely as he is. [4.] Another reason why works contain in themselves all things of the mind is that all successive things, which advance in their order from highest to lowest, or from first things to last, form in things lowest or last a simultaneous, in which all things higher or prior co-exist. But what successive order is and what simultaneous order is may be seen above (n. 595, 666), also in the *Arcana Caelestia* (n. 634, 3691, 4145, 5114, 5897, 6239, 6326, 6465, 9215, 9216, 9828, 9836, 10044, 10099, 10329, 10335). Moreover, works are the outmost things of man springing from his interiors, which are in successive order. From all this it is clear that in these works all things of man's will and thought, consequently all things of his love and faith co-exist. This, then, is why works are so often commanded in the Word by the Lord, and why man must be judged according to his works. [5.] This makes clear what kind of man he is who separates faith from works, namely, that he has no faith, and that his works are evil, springing from love of self and of the world, covered over and encompassed by such things as pertain to faith, but contaminated and profaned by the evils that are within. When, therefore, such a man is let into his interiors, as takes place after death when he becomes a spirit, all things belonging to his faith, which constitute the circumferences, are

cast off and scattered. From all this it can be seen why John, who represented the goods of charity or good works, reclined at the Lord's breast, and that he and not Peter followed the Lord; also why he abode with the Lord's mother after the Lord's resurrection.

VERSES 13, 14.

823. "*And he doeth great signs, so that he even maketh fire to come down from heaven unto the earth before men; and he seduceth them that dwell on the earth by reason of the signs that were given him to do before the beast, saying to them that dwell on the earth that they should make an image to the beast which hath the stroke of the sword and did live.*"

13. "*And he doeth great signs*" signifies *evidences and persuasions* [n. 824]; "*so that he even maketh fire to come down from heaven unto the earth before men*" signifies *a love of falsity from evil arising from the pride of self-intelligence as if it were a love of truth from good which is in the church from the heavens* [n. 825].
14. "*And he seduceth them that dwell on the earth by reason of the signs that were given him to do before the beast*" signifies *to persuade those who are in the church [that these are truths], by evidences from the Word joined to reasonings from the natural man* [n. 826]; "*saying to them that dwell on the earth that they should make an image to the beast*" signifies *an established decree that all in the church should teach and believe nothing whatever except these things* [n. 827]; "*which hath the stroke of the sword and did live*" signifies *the nature of those natural things by which the things taken from the natural sense of the Word for confirmation were harmonized* [n. 829].

824. [Verse 13.] "*And he doeth great signs*" signifies *evidences and persuasions*.—This is evident from the signification of "signs," as meaning evidences and persuasions (see above, n. 706); and as "great" is predicated of good, and in the contrary sense of evil, so "great signs" signify evidences and persuasions of falsity from evil. It is here said that the beast "did great signs," because "the beast" signifies confirmations from the Word in favor of faith separated from good works; and when reasonings from the natural man, which are signified by "the first beast," are confirmed from the Word, they both demonstrate and persuade that it is so, and this for the reason that those who make this separation are not willing that the intellectual sight should have any part in matters of faith, which they call mysteries; and when the intellectual sight is banished they can establish a belief in any thing they please, even in what, from the mere light of nature, any one may see to be false. Propose any falsity, and declare it to be true because it has been asserted by some leader who is believed by his followers to be enlightened or inspired, and take away the use of reason, and thus prevent the

entrance of any light of the understanding, and you will see all things as true, and will be convinced; and for the reason that the primary proposition is accepted without investigating whether it is a truth or a falsity. [2.] To make clear that a falsity may be proved as easily as a truth, take this most trifling example: Make the ridiculous proposition that a crow is white, and prove it as follows: that a crow is not born wholly black, that as it grows old it grows white, that its feathers are white within, and its skin is white, and thus its blackness is only a darkness surrounding the white parts, and reason further that man may indeed speak according to the appearance, that is, may say that it is black, and yet, since he is a man, he ought to think from his understanding that it is white, because it is inwardly white, just as it is allowable to speak of the sun's progression around the earth according to the appearance, and as in the Word the sun is said to rise and set; and yet from his understanding one's thought must be that the earth revolves on its own axis and causes that appearance. Add to this reasonings from the nature of colors, that they are all white in their origin, because they are from the light of heaven, also because every color when it is ground to a powder, even a black crystal, becomes white; and cite on this point those who have written on optics; and then banish the use of reason, declaring that some man of authority and learning has witnessed the fact, and fix the mind on the proofs and not on the primary proposition, and it is possible that some one will be persuaded. But all this is ridiculous, because it is silly to conclude about a bird from any other color than its own, in which it appears; for thus all things in the world might be said to be white. [3.] It is the same with the falsities of heresies, as with that greatest of all that existed in Babylon, of which it is said in *Daniel* that the king published an edict there that he should be worshipped as God. It is the same with the reasonings, which are from hell, of those who declare that all things belong to nature, and even that nature created herself, and was not created by God; and if I may venture to say it, it is the same with the faith that is called justifying without an actual co-operation of the life. Such are the things here meant by "the great signs that the beast that came up out of the earth did, and made fire to come down from heaven unto the earth before men, and seduced them that dwell on the earth by reason of the signs that were given him to do before the beast," as is said in this and the following verse.

825. "So that he even maketh fire to come down from heaven unto the earth before men" signifies a love of falsity from evil, arising from the pride of self-intelligence, as if it were a love of truth from good, which is in the church from the heavens.—This is evident from the signification of "fire," as meaning love in both senses, namely, love to the Lord and love towards the neighbor; and in the contrary sense, love of self and love of the world (see above, n. 504, 539), consequently both love of good and truth and love of evil and falsity; for all goods and truths therefrom flow forth from love to the Lord and from love towards the neighbor; and on the other hand, all evils and falsities therefrom flow from love of self and love of the world. Therefore those who are in love of self and of the world are in a love of all the evils that arise therefrom, and in a love of the falsities from those evils. (On these loves and the evils and falsities arising therefrom, see *Doctrine of the New Jerusalem*, n. 65-83.) The above is evident also from the signification of making it, namely, the fire, "to come down from heaven," which is said because this is done in the spiritual world, by means of arts there known, by those who are in faith separate; and it means that the appearance that the love of falsity from evil is a love of truth from good, is from the confirmation of faith separated from the life by means of the sense of the letter of the Word; since what is confirmed from the Word is confirmed from heaven; but when a falsity is confirmed from the Word it is not confirmed from heaven, but only appears to be confirmed from heaven. The above is evident also from the signification of "before men," as meaning especially before those who are in the pride of self-intelligence, and who confirm in themselves this heretical dogma by their writings and preachings. From these it passes to the simple-minded, who have no pride of self-intelligence; and these do not confirm it in themselves, but admit that it is so because it is declared and affirmed by a man of learning and consequent authority. But these merely hold the dogma in the memory, while the others implant it in their life, especially if they have lived according to it; and that which is implanted in the life adheres to eternity; but not what is merely in the memory. [2.] The pride of self-intelligence is in all who confirm falsities even to the destruction of the Divine truth, in which the angels of heaven are; for those are in that pride who regard self only, that is, their reputation, in their writings and preachings. For such are in the love of self, and every one who is in the love of self when he writes and preaches is in pride; and pride derives all things from man's own (*proprium*), consequently it is called the pride of self-intelligence. The love of self has its seat in the will, and the

pride of self-intelligence in the thought therefrom ; consequently when such think any thing from self they can think nothing but what is false, for one's own (*proprium*) which is of the will and therefore of the love, is what rules, and this, viewed in itself, is nothing but evil. It is otherwise with those who are in the love of uses, and thus in the love of truth for the sake of truth. [3.] Because those who are in the pride of self-intelligence separate works from faith, and therefore do not know what is meant by works, nor indeed what is meant by charity and by the neighbor, and even, when they have confirmed themselves, are not willing to know, it shall here be told what is meant by good works. Good works are all things that a man does, writes, preaches, and even speaks, not from self but from the Lord ; and he acts, writes, preaches, and speaks from the Lord when he is living according to the laws of his religion. The laws of our religion are that one God must be worshipped ; that adulteries, thefts, murders, false witness, must be shunned ; thus fraud, unlawful gains, hatreds, revenge, lies, blasphemies, and many other things that are mentioned not alone in the decalogue but everywhere else in the Word, and are called sins against God and also abominations. When one shuns these because they are opposed to the Word, and thus opposed to God, and because they are from hell, then he lives according to the laws of his religion, and so far as he lives according to his religion is he led by the Lord ; and so far as he is led by the Lord are his works good ; for he is then led to do goods and to speak truths for the sake of goods and for the sake of truths, and not for the sake of self and the world ; uses are his enjoyments, and truths his delights. Moreover, he is daily taught by the Lord what he must do and what he must say, also what he must preach or what he must write ; for when evils are removed he is continually under the Lord's guidance and is enlightened. Yet he is not led and taught immediately by any dictate, or by any perceptible inspiration, but by an influx into his spiritual delight, from which he has perception according to the truths of which his understanding consists. When he acts from this influx, he appears to be acting from himself, and yet he acknowledges in heart that it is from the Lord. All angels are in such a state ; and all children in heaven are being led by that way to heaven. [4.] But it is otherwise with man when he refrains from evils and shuns them on account of the civil laws or the damage to his reputation ; he does not then shun evils from any spiritual origin, but from a natural origin ; consequently while he does works that appear outwardly to be good yet in-

wardly they are evil. They are like pictures composed of filthy mire, but overlaid with colors beautiful to the sight; or like harlots who appear comely in form, and adorned in white raiment, with jewels upon their foreheads and in their ears, and yet within are full of foulness. Consider, then, what the Christian world is at this day; how many there are who shun adulteries, frauds, unlawful gains, hatred, revenge, lies, and blasphemies, not because they are opposed to the Word and thus to God, but because they are opposed to the civil laws, and for the sake of reputation and from a fear of the loss of honor and gain in the world; then search interiorly into the reason, and you will perceive that it is because they do not believe that there is a heaven and a hell or a life after death. This makes clear that whatever a man does, be it small or great, is a good work when it is done from religion, and in the church when it is done from the Word, when the man has come to hate evils because they are sins, and in themselves are infernal; on the other hand, that whatever a man does, be it small or great, is an evil work when it is not done from religion, and with us, from the Word. (For more about this see above, n. 803.)

[5.] It must be noted, however, that he who shuns evils because they are opposed to the Divine laws in the Word also shuns them because they are opposed to civil and moral laws in the world, for a man thinks from civil and moral laws when he is in a natural state, but from the Divine laws when he is in a spiritual state. From this it follows, that to shun evils and do goods for the sake of reputation and one's own honor is not hurtful, provided the Word and religion therefrom hold the higher place and constitute the head, and self and the world hold the lower place and constitute the feet. But otherwise religion is trampled down with the feet, and the world is worshipped with the head.

826. [Verse 14.] "*And he seduceth them that dwell on the earth by reason of the signs that were given him to do before the beast*" signifies *to persuade those who are of the church that these are truths, by evidences from the Word joined to reasonings from the natural man.*—This is evident from the signification of "seducing," as meaning to persuade that falsities are truths. for such persuasion is seduction. Also from the signification of "them that dwell on the earth," as meaning those who are of the church (see above, n. 821[a]). Also from the signification of "signs," as meaning evidences and consequent persuasions (see above, n. 824), here evidences from the sense of the letter of the Word. Also from the signification of "the beast" before which these signs were done, as meaning reasonings from the natural man (see above,

n. 774). Here "the signs that were done by this beast before the other" signify evidences from the sense of the letter of the Word, joined to reasonings from the natural man, because "the beast" that did the signs signifies confirmations from the sense of the letter of the Word; and "the beast" before which the signs were done signifies reasonings from the natural man; so here it signifies the conjunction of confirmations from the Word with these reasonings; and when these are conjoined they become evidences and persuasions. For reasonings that are from the natural man are of no avail in spiritual things before the world; but when the same reasonings are confirmed from the Word they become effectual; and for the reason that the Word is Divine, and in the sense of the letter consists of appearances of truth and of correspondences, in which the genuine truths that lie hidden within can be seen only by one who is enlightened: while one not enlightened can draw over these appearances of truth to prove falsities to be truths, for with one who is not enlightened fallacies prevail, and reasonings are from fallacies. But one who is enlightened sees from spiritual and from natural light at the same time; and the natural light which is in him is illumined by the spiritual; while one who is not enlightened sees from natural light only, separated from spiritual light, and such a light is in spiritual things not light but thick darkness. And yet this thick darkness, when falsities have been confirmed, appears to be the light of truth, but it is like the light in the hells, which in the sight of those who are there appears as light; but as soon as light from heaven enters the light there is turned into mere darkness, and their thought grows dull. Those who are in the hells that contain such as have more deeply convinced themselves of falsities by their ability to think more interiorly than others, are in the light of phantasy, and this light is bright in a way, but it is turned into a still blacker darkness by the influx of rays of light from heaven. Such is the light of the confirmation of falsity from the sense of the letter of the Word by reasonings from the fallacies of the natural man. This makes clear that the light of the confirmation of falsity even to the destruction of the Divine truth which is in heaven, is infernal light. [2.] As the preceding articles treat of good works, I will here go on with the plan, and show what is meant by love to the Lord. All who are in love to the Lord from the Lord are in the third or inmost heaven; and they are such as have truths written in the life, and not, like the angels of the lower heavens, in the memory; and this is why those who are in the third heaven never talk about truths, but

only listen to others talking about them, and reply either that it is so, or that it is somewhat so, or that it is not so. For they see in themselves whether what they hear is true or not; and this they see not from any sight in the thought, as others do, but from an affection for truth in the understanding. For with them all truths are written on their affections, and these derive their essence from celestial love, which is love to the Lord. Thus with them truths make one with their affections. And as such angels are in love to the Lord from the Lord, their interior life consists of mere affections for good and truth from that love. For this reason they do not talk about truths, but do truths, that is, good works. For the affections for good and truth that are from that love must needs come forth in act, and when they come forth they are called uses, and are what are meant by good works. Moreover, they perceive in themselves what uses or works are from the affection from which they are; also the differences between them from the conjunction of many affections; thus they do all things with interior wisdom. And because such do not think about truths and thus talk about them, but only do them, and because this comes from their love to the Lord, and thus from affections alone, of which their life consists, it is evident that love to the Lord consists in doing truths from an affection for them, and that their deeds are good works; consequently that to love the Lord is to do; and this is what is meant by the Lord's words in *John*:

“He that hath My commandments and doeth them, he it is that loveth Me. . . . But he that loveth Me not keepeth not My words” (xiv. 21, 24).

And this is what is meant by these word in *Jeremiah*:

“I will give My law in the midst of them, and will write it upon their heart. . . . Neither shall they teach . . . a man his companion or a man his brother, Know ye Jehovah, for all shall know Me, from the least of them to the greatest of them” (xxxii. 33, 34).

“The law” means all things of the Word, thus all the truths and goods of heaven; “in the midst of them” signifies in their life; and the “heart” upon which the law shall be written signifies the love. All this makes clear how comprehensive the doctrine of love to the Lord is, for it is the doctrine of all affections which belong to love; and every affection has truths written upon it according to the quality of its perfection, and brings them forth in act with infinite variety; but as these affections do not come into the understanding in the form of ideas, but come to the inner sensitive perception in the form of delights of the will, they can-

not be described by words. Those who imbibe the laws of life from the Word and live according to them, and who worship the Lord, become angels of the third heaven.

827[a]. "*Saying to them that dwell on the earth that they should make an image to the beast*" signifies *an established decree that all in the church should teach and believe nothing whatever except these things.*—This is evident from the signification of "them that dwell on the earth," as meaning all who belong to the church (see above, n. 826); also from the signification of "the image of the beast," as meaning the doctrine of faith separated from good works, and worship therefrom confirmed from the sense of the letter of the Word by means of reasonings from the natural man; consequently "to make that image" signifies to make a decree or to determine that they should teach and believe only in this way; also that this has been done in the churches where the doctrine of faith separate has been accepted. This is the signification of the "image," because in the spiritual world all spiritual things may be exhibited by means of images, also by means of idols; and by these the particulars of doctrine may be portrayed, which I have also seen done. This is why images and idols have this signification in the Word. That idols signify falsities of doctrine may be seen above (n. 587, 650[d], 654[h], 780[a]). So here "saying to them that dwell upon the earth that they should make an image to the beast" signifies an established decree that all in the church should teach and believe nothing whatever except these things. With those who belonged to the ancient churches images were made representative of their doctrine and worship therefrom; but the sons of Israel, on account of the proclivity of their mind to idolatrous worship, were forbidden to make them, as is evident from the Word. [2.] To make clear that images have this signification I will cite in proof the following passages from the Word. In Moses:

"Thou shalt not make to thee any graven image, or any form that is in the heavens above or that is in the earth beneath or that is in the waters under the earth; thou shalt not bow thyself down to them nor worship them" (*Exod. xx. 4, 5*).

"Ye shall make no idols to you, neither shall ye rear you up a graven image or a pillar, neither shall ye place the stone of an image in your land to bow yourselves down to them" (*Lev. xxvi. 1*).

"Lest ye make to you a graven image of the form of any likeness, the figure of male or female, the figure of any beast that is on the earth, the figure of any winged bird that flieth under heaven, the figure of any thing that creepeth on the ground, the figure of any fish that is in the waters under the earth" (*Deut. iv. 16-18*).

The sons of Israel were forbidden to make idols or graven

images, or forms or figures of any thing in the heavens, on the earth, or in the waters, because the ancient churches which existed before the Israelitish church were representative churches, also because the sons of Jacob were wholly external men, and external men at that time, when all worship was representative, were prone to idolatries, thus to the worship of such things as appeared before their eyes. But as the ancient churches were representative churches, the men of those churches made to themselves graven images and forms of various things which represented and thus signified things heavenly; and the ancients took delight in these on account of their signification, since when they looked upon them they were reminded of the heavenly things they represented; and as these belonged to their religion, so the images were made use of in worship. This is why they had groves and high places, and also sculptured, molten, and painted figures, which were set up either in groves or upon mountains, or in temples, or in their houses. So in Egypt, where the science of representations, which is the same as the science of correspondences, flourished, there were images, idols, and sculptured things, also hieroglyphics; and other nations had the same. But when the men of those churches from being internal became external, the celestial and spiritual things which were represented and thus signified remained as traditions with their priests and wise men, who were called magi and diviners; consequently the common people, because of the religion which their fathers saw in these things, began to worship them and to call them their gods. Now as the sons of Jacob were more external men than others, and thus more prone to idolatries and to magic, they were strictly forbidden to make to themselves graven images, or forms or figures of the likeness of any thing existing in the heavens, on the earth, or in the sea, because all things that are in the world are representative, as flying things, beasts, fishes, and creeping things, and so far as they worshipped these idolatrously, so far they did not acknowledge Jehovah. And yet, since the church was representative with them also, the tabernacle was built, in which were placed the chief representatives of heavenly things, as the table on which were the loaves, the golden altar on which incense was offered, the lampstand with the lamps, the ark with the mercy-seat, and the cherubim above it, and the altar not far from the door of the tabernacle, on which was the sacred fire; and afterwards the temple was built, in which also all things were representative, as the paintings therein, the lavers outside of it, the brazen sea supported

by oxen, likewise the pillars and porticos, with the vessels of gold, all of which they were permitted to worship as holy, provided they acknowledged the tabernacle, and afterwards the temple, as the dwelling place of Jehovah. All this was granted them to prevent their turning aside to idolatry and magic, which then existed with various nations in Asia; as Egypt, Syria, Assyria, Babylon, Tyre and Sidon, Arabia, Ethiopia, Mesopotamia, and especially in and about the land of Canaan. [3.] This makes clear why "idols" signify in the Word the falsities of religion, and "images" doctrinals. That such things existed with various nations in the countries of Asia is made evident by the gods of Laban the Syrian that were carried off by Rachael the wife of Jacob (*Gen. xxxi. 19, 20*); by the calves and other idols in Egypt; by the hieroglyphics there engraved and painted in temples, and upon obelisks and walls; by Dagon the idol of the Philistines in Ekron; by the idols made by Solomon, and afterwards by the kings in the temple of Jerusalem and in Samaria; and by the altars, pillars, images, and groves, among the nations of the land, which the sons of Israel were commanded to destroy, as is evident from various passages in the Word.

[b.] [4.] Moreover, it was from the science of correspondences and representations

That the priests and diviners of the Philistines urged them to make images of gold of the tumors and mice that had laid waste the land, and to place them near the ark, which they sent back upon a new cart drawn by kine, and that they should thus give glory to the God of Israel (*1 Sam. vi., seq.*).

For at that time their priests and diviners knew what all these things represented; and that the images of the tumors and mice signified the falsities of their religion, which might be atoned for by these as gifts made of gold. [5.] Doctrinals are also signified by "images" in the following passages. In *Ezekiel*:

"They shall cast their silver into the streets, and their gold shall be an abomination, . . . in that they have turned the gracefulness of their adorning into pride, and have made thereof images of their abominations and their detestable things; therefore I have made it unto them for an abomination" (*vii. 19, 20*).

This treats of the devastation of the church by falsities and evils, which is here meant by "the sword, pestilence, and famine" (verse 15), that were to consume them. The "silver" that they shall cast into the streets, and the "gold" that shall be for an abomination, signify the truth of the church and its good turned into falsity and evil; "to cast these into the streets" signifies to

scatter them, and “to be for an abomination” signifies to be turned into infernal evil, for this is to be for an abomination. “They have turned the gracefulness of their adorning into pride, and have made thereof images of their abominations and their detestable things,” signifies that they filled the whole church and its doctrine, and all things that are contained in it, with things profane; “gracefulness of adorning” signifying the church and its doctrine; and “images of abominations and of detestable things” signifying all things of it, thus doctrinals, the goods and truths of which have been profaned; “abominations” are goods profaned, and “detestable things” truths profaned. [6.] In the same,

“Thou didst take the vessels of thine adorning, of my gold and of my silver which I had given to thee, and madest for thee the images of a male, with which thou couldst commit whoredom” (xvi. 17).

This is said of “the abominations of Jerusalem,” which mean adulterations of the good and truth of doctrine from the Word, “vessels of adorning of gold and silver” signifying knowledges of good and truth from the Word, “to make of them images of a male” signifying to make doctrinals from falsities to appear to be from truths, and “to commit whoredom with them” signifying the falsification of them. [7.] In the same,

Oholibah committed whoredom in Egypt, “she loved the sons of Assyria; . . . she added to her whoredoms; when she saw men portrayed upon the wall, the images of the Chaldeans portrayed with vermilion, . . . at the sight of her eyes she loved them” (xxiii. 3, 12, 14, 16).

“Oholibah” means Jerusalem, which signifies the church in respect to doctrine, and thus the doctrine of the church; “to commit whoredom” signifies the falsification and adulteration of the Word; and as “Egypt” signifies natural truths, which are called knowledges (*scientifica*), and “Assyria” rational truths, and in the contrary sense falsities, it is clear what is signified by “committing whoredom with them.” As “the Chaldeans” signify the truths of the Word profaned by being applied to the loves of self and the world, so “images of the Chaldeans” signify doctrinals that are pleasing to those loves; “portrayed with vermilion” signifies these appearing outwardly to be truths, although inwardly they are profane; “men portrayed upon the wall” have the same signification, “a painted wall” meaning the appearance of doctrinals in externals. “Images” have a like signification in *Isaiah* (ii. 16); in David (*Psalms* lxxiii 20); also in the following passages in the *Apocalypse* (xiv. 9–11; xv. 2; xvi. 2; xix. 20; xx. 4). (See also what has been said above about “idols” and “graven images,” n. 587,

650[d], 654[h], 780[a], where other passages from the Word have been cited and explained.)

828. Love to the Lord, in which love are the angels that are in the third heaven, has been treated of above; and it now remains to say something about the love towards the neighbor that those angels have. By the "neighbor" they mean uses, and these are works; but with those angels uses are all things that are done in them from the Lord, and these have relation especially to worship of the Lord, to His church, to the implantation of its holy things, especially in little children, with whom they have conjunction, and whom they inspire with innocence and its affections; also to the good of society in general and in particular. These are the things that chiefly belong to their love, because they belong to the Lord's love. The Lord makes these things active in them by means of the love that is implanted in their life, which is such that they perceive in these things the delight of their life. Such things are the neighbor to them, because they do not regard persons, but such things as pertain to persons; for they have more wisdom than other angels, and it is wisdom to regard others from such things as pertain to them and constitute them. For every angel, spirit, and man is his love and his affection, thus his good and his truth therefrom; and as these are what constitute them, and as they are wise, they must needs regard others according to what constitutes them. This to them is the neighbor, or the brother and companion, which are often mentioned in the Word, "brother" meaning to them good, and "companion" truth. This makes clear what love towards the neighbor is in the third heaven. [2.] As to the other things that relate to moral, civil, and domestic life, these, too, are works done by them from affection, but they are not such works as they mean by "neighbor," or "brother and companion;" for they derive somewhat from the world, and also from what is advantageous to themselves and their own. These works are derivations and productions of the uses before mentioned, and are such things as proceed from their thought, therefore they can discourse about them. These works keep the life of their body in such a state that the life of their love can dwell in it and perform its uses. These angels, being such, do not know what is meant by charity, or what is meant by faith; but they have the love of good in place of charity, and the love of truth in place of faith. Moreover, they are continually in a love of good and truth, because their life is an affection for good, in which and from which is perception of truth. When, therefore, charity from which is faith, or faith

which is from charity, is mentioned, they do not know what is meant. As the angels of the third heaven are such they appear before the angels of the lower heavens like infants, and some like children, and all of them simple in character; moreover, they go naked. They appear like infants and like children because they are in innocence; and innocence is love to the Lord from the Lord; and this is why infants and children signify in the Word innocence and love to the Lord. [3.] They appear simple because they cannot talk about the holy things of heaven and the church; for with them these things are not in the memory, from which all speech comes, but in the life and from that in the understanding, not as thought but as an affection for good in its form, which does not descend into speech; and if it were to descend it would not become articulate speech, but only sound; and those who cannot talk about such things appear to themselves and others to be simple. A further reason is that they are in humility of heart, knowing that wisdom consists in perceiving that the things they are wise about are scarcely anything in comparison with the things they are not wise about. They go naked because "nakedness" means in the spiritual sense innocence, and because "garments" signify truths clothing good, and the truths that clothe are in the memory, and from that in the thought; while with them truths are in the life, that is, are hidden, and manifest themselves only before the perception when others are uttering them, or their ministers are preaching them from the Word. Again, they are perfected by the conversation of those who are in understanding of truth, and by preachings, and by books. And they write not by letters, like other angels, but by curves and inflexions that contain mysteries that transcend the understanding of angels in the lower heavens. Furthermore, they dwell in expanses above others, and in gardens there in which there are shrubberies and beds of flowers, and thus they are in perpetual representatives of heavenly things; and what is wonderful, not a stone is found there; because "stone" signifies natural truth, while "wood" signifies good, a "tree" perception, and a "flower" implantation. Thus much respecting love to the Lord and love towards the neighbor, that is, respecting celestial love. Hereafter spiritual love shall be described, also charity and faith.

829. *"Which hath the stroke of the sword and did live"* signifies the nature of those natural things by which the things taken from the natural sense of the Word for confirmation were harmonized.—This is evident from the explanation of what is

said above in the third verse of this chapter, where are these words, "I saw one of his heads as if it had been wounded unto death, and the stroke of his death was healed," for the explanation of which see above (n. 785, 786). That "sword" signifies the combat of falsity against truth and the destruction of truth by falsities see above (n. 131, 367).

VERSE 15.

830. "And it was given unto him to give breath to the image of the beast, that the image of the beast may speak and may cause that as many as do not worship the image of the beast be killed."

15. "And it was given unto him to give breath to the image of the beast" signifies that by being harmonized with the Word there was something of spiritual life therein [n. 831]; "that the image of the beast may speak" signifies that consequently an agreement flowed in from heaven into the thought nearest to the speech excited and enkindled by natural love [n. 832]; "and may cause that as many as do not worship the image of the beast be killed" signifies threats of eternal death to those that do not believe every thing and all things that are so established [n. 833].

831. [Verse 15.] "And it was given unto him to give breath to the image of the beast" signifies that by being harmonized with the Word there was something of spiritual life therein.—This is evident from the signification of "breath," as meaning spiritual life (of which presently); also from the signification of "the image of the beast," as meaning the doctrine of faith separated from good works, which would be taught and believed in the church (see above, n. 827[a]); from which it follows that "to give breath to the image of the beast" signifies that by a harmonizing of reasonings from the natural man with the Word there was something of spiritual life therein; but what that life is will be told presently. "Breath" signifies spiritual life, because "breath [or spirit]" signifies in the highest sense Divine truth going forth from the Lord, thus, as applied to men, who receive it, it signifies spiritual life (see above, n. 183). Spiritual life is the same as a life from Divine truths; and as the Word is Divine truth, and thus from it man has spiritual life, so when reasonings from the natural man in favor of faith separated from life are harmonized with the Word, and thus it is made the doctrine for the church, there is in it something of spiritual life. For all things in the Word are in themselves spiritual, and give spiritual life to those who study it in the measure of its reception in the heart. Therefore the Lord says,

"The words that I speak unto you are spirit and are life" (*John* vi. 63).

[2.] As celestial love in which are the angels of the third heaven has been treated of in what precedes, I will now say something about spiritual love, in which are the angels of the second heaven. Spiritual love is a love of truth, and in the highest sense a love of the Divine truth that goes forth from the Lord ; thus it is love to the Lord, but in a lower degree than that in which the celestial angels are. The celestial angels are in love to the Lord from reception of Divine good from Him, while the spiritual angels are in love to the Lord from reception of Divine truth from Him. The difference is like that between love in the will and love in the understanding, or like that between a flame and its light. In fact, light with the angels of the third heaven is derived from flame, while the light of the angels of the second heaven is derived from incandescence (but for more respecting this see *Heaven and Hell*, n. 126-140). Their life differs in like manner. The life of the angels of the third heaven consists in affections for good, and the life of the angels of the second heaven in affections for truth. The difference is such that they are easily distinguished by their faces and by their speech. As spiritual love is love of truth, and spiritual angels are in respect to their life affections for truth, they talk about the holy things of heaven and the church, unlike the angels of the third heaven, who cannot talk about these things, as has been said above. And as the celestial angels are perfected in wisdom by hearing, there are intermediate angels, who are called celestial-spiritual angels, who preach and teach truths in their temples, which are called houses of God, and are of wood. [3.] Spiritual angels, from the spiritual love that constitutes their life, are affections for truth, and not affections for good, because they are reformed and regenerated and become angels in a way different from that of celestial angels. For spiritual angels admit truths first into the memory, and from that into the understanding, which is thus formed by these truths ; and then they are perfected so far as they are spiritually moved by Divine truths, that is, on account of them and for the sake of a life according to them. But celestial angels do not first admit truths into the memory, but immediately into the will, and through acts into the life ; consequently they are not able to talk about Divine truths, but they simply will and do them ; while spiritual angels talk about Divine truths, because in their case they are inscribed on the memory ; and thought speaks from the memory. [4.] And yet spiritual angels admit no truth into the memory and from it into the understanding unless they see it ; for the angels in that heaven see truths from the light of truth,

thus by enlightenment from the Lord; for in the heavens truths are spiritual objects, and they appear more clearly before the angels there than natural objects do before men in the world; consequently they know that faith is nothing else than acknowledgment of truth because it is seen to be true; and they cannot at all comprehend how a faith in any thing that it is not seen or understood can exist in any one, for in that case a man does not know whether it be true or false, and a faith in what is false is most harmful. From this it is clear that with spiritual angels intellectual sight is spiritual sight. These angels are perfected in understanding so far as they are in a love of truth for the sake of life and its genuine uses; and in the same measure truths are implanted in their life and they become affections for truth. For as truths derive all their essence and all their life from good, so the understanding derives all its essence and life from the will and its activity; for the understanding is the receptacle of truth, and the will the receptacle of good, and their activity fills and establishes them. So, again, the truths of which their understanding is formed, when they come to be of the will and thus of the action are called goods, but spiritual goods; and because they then come to be of their love they enter the life and form it. From this it is clear that the life of every man is according to his works, since in them affection which is of the will, and thought which is of the understanding, terminate and thus have existence; and unless they are thus terminated they perish. For the will has no existence unless it becomes active; and when there is no will the understanding perishes, and there remains merely an ability to understand. [5.] Because their love is a love of truth they acknowledge as the neighbor truth in act, which is called spiritual good, thus the good of the church, the good of the community in which they are, the good of fellow-citizens in the community, and thus also moral good which is called integrity, and civil good which is called justice. Therefore their love towards the neighbor consists in exercises, which are works. Moreover, all in the spiritual heaven love uses, and are intent on works, by which their thoughts are kept as it were at home, and withheld from idleness, which is, as it is called, the devil's pillow. They know that only those who perceive delight in works can be kept in spiritual love; such are fixed in their affection; but others are in every affection and thus in none, for they wander wherever pleasures and cupidities carry them. Again, the angels of the second heaven, like the angels of the third heaven, dwell apart in societies; but the societies of the third heaven are above

those of the second, because celestial love flows into spiritual love; for spiritual love derives its essence from celestial love by influx mediate and immediate from the Lord. [6.] In the spiritual heaven there are magnificent palaces, in which all things within shine with precious stones and decorations in such forms as cannot be equalled by any painting in the world, nor expressed in words. For art there, especially that of architecture, is in its own art. From that heaven many arts in the world derive their laws and harmonies, from which come their forms of beauty. The silver that is found among those who dwell beneath these heavens is given by the Lord from that heaven, but the gold from the third heaven; for silver corresponds to spiritual good, which is in its essence truth; and gold corresponds to celestial good. The spiritual angels are clothed in garments of fine linen and silk, generally in shining garments. And as the spiritual heavens correspond to the eyes, there are paradisiac scenes, appearing in many places rainbow-colored, and these are of ineffable beauty. They know nothing there about the sense of the letter of the Word, but only about its spiritual sense, for they have the Word in that sense, which is read by every one. In that heaven, justice, integrity, verity, chastity, and the other praiseworthy virtues of moral life prevail. These heavens constitute the royalty of the Lord, while the higher heavens, where the celestial angels are, constitute the priesthood of the Lord; for His royalty is Divine truth, and His priesthood is Divine good.

832. "*That the image of the beast may speak*" signifies *that consequently an agreement flowed in from heaven into the thought nearest to the speech excited and enkindled by natural love.*—This is evident from the speech and preaching of those who confirm the separation of faith from life by means of the Word. For all things of the Word and every particular of it communicate with the heavens, and from it there flows a holiness into the person speaking or preaching; but with such this holiness cannot flow into any spiritual affection and thought therefrom, because all who are in a faith separated from the life are not spiritual but merely natural. Therefore this holiness flows into their natural love, which excites and enkindles the thought nearest to the speech. And this is why such can speak and preach like those who are spiritual, although they have no spiritual affection, but only natural affection, which is an affection for glory, honor, or gain; and yet this affection is excited, and even enkindled, by an influx of holiness from heaven. [2.] The sense of the letter of the Word communicates with heaven, because

each and every thing in it contains a spiritual sense, and the spiritual sense is perceived in the heavens when the natural sense, which is the sense of the letter, is understood by man. That this is so has been proved to me from the spiritual world by much experience. I have heard some repeat words from the sense of the letter of the Word and have perceived that immediately they had communication with some society of heaven; for the spiritual sense which was in the words then recited from the sense of the letter penetrated to that society. Sometimes this communication is abused by evil spirits to acquire for themselves favor from the heavens. This makes clear what the Word is in the sense of the letter; and as it is a means of communicating with heaven, a spiritual which is holy and which agrees with the natural, flows in therefrom into the natural love of the one speaking or preaching from the Word; and this love excites the thought nearest to his speech. It is said *the thought nearest to the speech*, because man has interior thought and exterior thought. He has interior thought when he is alone and thinks by himself, and he has exterior thought when he is with others and is speaking with them. Every one knows that man can think in himself differently from the thought from which he speaks before men. This exterior thought is what is meant by the thought nearest to the speech. This thought is excited and enkindled by natural love, which is a love of glory, honor, or gain, with those who are in falsities, and who confirm them from the sense of the letter of the Word. This, then, is what is signified by "the breath given to the image of the beast, that the image of the beast may speak," which signifies that in the doctrine of faith separated from life, when it is harmonized with the Word, there is something of spiritual life; and that in consequence an agreement flowed in from heaven into the thought nearest to the speech, excited and kindled by natural love. [3.] As the preceding article treated of spiritual love, which those have who are in the second heaven, and which constitutes their life, and as man does not know how love becomes spiritual, it shall now be briefly told. All love becomes spiritual by means of truths from the Word in the measure in which man acknowledges them and sees them in his understanding and afterwards loves them, that is, does them from the will. Love becomes spiritual by means of truths from the Word in the measure in which man acknowledges them and sees them in the understanding, because there are two memories in man, and from these there are two kinds of thought both with the evil and the good, namely, an inner and

an outer. Every man thinks with himself from the inner memory when he is left to himself and is led by his love. This thought is the thought of his spirit. But man thinks from the outer memory when he is speaking before the world. Every one sees by a little reflection that there are these two kinds of thought. The things that a man thinks with himself from the inner memory, when left alone to himself, belong to his life, and come to be of his life; for it is his spirit that then thinks, or what is the same, it is the affection proper to his life that excites such thought. But the things that a man thinks from the outer memory, when they do not make one with the thought of the inner memory, do not belong to his life and do not come to be of his life, for they belong to the body for the sake of the world; and these things after death, when a man becomes a spirit, are cast away. From this it can be seen what the state is of those who are evil, and who fear neither God nor man, namely, that inwardly with themselves they think evils and falsities, while outwardly they think and speak truths and also do goods; but when a man puts off the body and becomes a spirit these goods and truths are scattered, but the evils and consequent falsities remain with him as a spirit. It is otherwise with the good. Because these have feared God and have loved the neighbor, when they think from the inner memory they think from truths that are from good; and it is the same when they think from the outer memory. In such these two kinds of thought make one. And as such are in truths from good, the internal spiritual man, which is in conjunction with angels in the heavens, and is in itself an angel of heaven, is opened in them; and as this is in the light of heaven, in which spiritual truths appear as clearly as objects in the world appear before the eye, when it sees truths it receives them and forms its understanding from them. From this such have spiritual faith, which is in its essence an acknowledgment of truth because it is seen in the understanding. Natural faith, which is to believe that a thing is so because another has said it, is to them no faith; this they call traditional faith, and with some it is a persuasive faith, which is permanent only so far as it is in harmony with the love of their life. Who cannot see that nothing can enter the life of a man and constitute it except what he has first thought to be true and afterwards has willed that it should be true? From this it can be seen that if a man's love is to become spiritual he must see his truths, that is, must grasp them by the understanding. [4.] But if you say that spiritual truths cannot be seen, and that the understanding cannot be so far opened so

long as man is in the world, let it be known that he who loves truth from truth, that is, because it is truth, can see spiritual truths; and if he does not see them in the world he sees them afterwards in heaven. For it is the love itself of truth that receives the light of heaven, which enlightens the understanding. Moreover, every one can receive in thought and can understand truths more than he himself knows, unless his own love induces obscurity and causes darkness. This has often been proved to me in the spiritual world. For evil spirits have understood spiritual truths when they have been uttered just as well as good spirits, and even almost like angels; but as soon as they have turned their ear away and let themselves back into the state of their own love they have understood nothing at all. From this it is clear that every man has an ability to understand truths, and even to see them; but that nothing except a love of truth for the sake of truths causes a man to understand them in the world rationally, but after death spiritually. [5.] But the love in man, and his life from it, do not become spiritual by merely knowing and understanding truths unless he also wills and does them. For, as has just been said, an evil man, whose love is infernal, can know and understand truths just as well as a good man whose love is heavenly; therefore the evil believe that because of their knowledges and their understanding of verities they will not only come into heaven but will be among the intelligent there, of whom it is said that "they shall shine as the stars," and yet, if they do not love, that is, will to do the truths that they know and understand, they come after death among those who are in hell, from whom all truths are taken away. For after death every one comes to be his own love; and in the world every one comes to be his own love by willing and doing according to his understanding and knowledge; for in these a man's love has its seat, and in the love the truths of the understanding have their seat; from which it is clear whence man has life, since it is the love that makes his life. [6.] There are three degrees of life in man, a third degree in which are the angels of the third heaven; a second degree in which are the angels of the second heaven; and a first degree in which are the angels of the first or outmost heaven. There is also a lowest degree, which is corporeal and material, which man has while he lives in the world. These degrees are opened in man according to the reception of Divine truth in his life; and Divine truth is received in the life by willing and doing truth according to the knowledge and understanding of it. And as the love and the life of man make one, it follows that there are

as many degrees of love as there are of life. The love in which the angels of the third heaven are is called celestial love; the love in which the angels of the second heaven are is called spiritual love; and the love in which the angels of the first heaven are is called spiritual-natural love, also celestial-natural. As their love is, such is their wisdom and intelligence. Those who are in the third degree of love and its wisdom live in an atmosphere as it were purely ethereal; those who are in the second degree of love and its intelligence live in an atmosphere as it were purely aerial; and those who are in the first degree of love and its knowledge live in an atmosphere as it were purely aqueous. And as the purity of their life is in the same degree as their love, it is evident that those who are in the third heaven and in the love and life of that heaven cannot be approached by those who are in the second and first; for to ascend from the second heaven into the third would be like a bird's flying above its own atmosphere into the ether; and to ascend from the first heaven into the second would be like raising a fish into the air, in which it would suffocate and be in great pain. This has been said to make known that spiritual love is a love of truth in act; and that the love of truth in act is in accord with the sight of truth in the understanding; and that the faith of that love is nothing but an acknowledgment of truth from that sight and understanding. This, therefore, is spiritual faith.

833. "*And may cause that as many as do not worship the image of the beast be killed*" signifies *threats of eternal death to those who do not believe every thing and all things that are so established.*—This is evident from the signification of "to worship," as meaning to acknowledge and believe (see above, n. 790[a], 805[a], 821[a]); also from the signification of "the image of the beast," as meaning the doctrine of faith separate, and a decree that all things and each thing therein established should be taught and believed (see above, n. 827[a]); also from the signification of "to be killed," as meaning to be killed spiritually, that is, to perish in eternal death (see above, n. 315, 589). From all this it is clear that "to cause that as many as do not worship the image of the beast be killed" signifies threats of eternal death to those who do not believe every thing and all things that are so established. It is well known that this is so, for salvation, thus life eternal, is declared to all those who believe in that doctrine, and damnation and eternal death are denounced against those who do not believe.

834. As celestial love and spiritual love have been treated of, it now remains to say something about the spiritual-natural love in which are the angels of the first or outmost heaven. This love is what is properly called charity towards the neighbor. As these angels are nearly the same in respect to understanding as men in the world are, and as they are natural, their understanding is raised but little above what it was while they were in the world; therefore they do not see truths in the light as angels of the second heaven do; but they receive, acknowledge, and believe truths from doctrine, in which they are instructed before they are admitted into heaven. For this reason only the more intelligent of them know what charity towards the neighbor is, the simple believing that every man is the neighbor, and that charity is to assist the needy, and to do good to the poor, the stranger, and so on. For the most part they consider persons and what they say, and not the interiors which are the source of what they say. This is so because they are natural; and a natural man does not think abstractedly from what his eyes see except to the extent that he admits light from heaven into his natural lumen. Nevertheless, these are there taught that "neighbor" does not mean in the Word a man merely in respect to person, but in respect to the quality in him that makes him to be such and such a man, also that the quality of a man is from his understanding and will, and the quality of his understanding is from truths, and the quality of his will is from goods, and the quality of both the understanding and the will is from his love. From this it is known that while every man is a neighbor, every man is a neighbor from his quality, and consequently that it is the quality of a man from which he is a man that is meant in the spiritual sense by "neighbor;" for otherwise a bad man would be as much a neighbor as a good man; and yet to do good to the evil is sometimes doing evil to the good. That this is so any one can see from natural lumen. If you were to choose a helper or servant from those in your neighborhood, and ten were brought before you from which you were to choose one, would you choose from the face alone? Would you not choose from some quality that you esteem, as integrity, modesty, piety, uprightness? These you would consider as you looked upon them. It is the same in respect to the neighbor; it is the man's quality that is to be loved. From this it follows that the neighbor in the spiritual sense is that in a man which makes him to be such and such a man.

VERSES 16, 17.

835. "And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark upon their right hand or upon their foreheads; and that no one be able to buy or to sell save he that hath the mark or the name of the beast or the number of his name."

16. "And he causeth all, the small and the great, and the rich and the poor, and the free and the bond," signifies the lower and the higher, the wise and the simple, both those who think from themselves and those who think from others [n. 836]; "that there be given them a mark upon their right hand and upon their foreheads" signifies an attestation of an acknowledgment that they are of the church, and are in the so-called truths and goods of that faith [n. 838].

17. "And that no one be able to buy or to sell save he that hath the mark of the beast" signifies forbidding any one to learn or teach any thing but what has been acknowledged and thus accepted in the doctrine [n. 840]; "or the name of the beast or the number of his name" signifies either what is like it in respect to life, or what is like it in respect to faith [n. 841].

836. [Verse 16.] "And he causeth all, the small and the great, and the rich and the poor, and the free and the bond," signifies the lower and the higher, the wise and the simple, both those who think from themselves and those who think from others.—This is evident from the signification of "all, the small and the great," as meaning the lower and the higher, or the more common and the more eminent; also from the signification of "the rich and the poor," as meaning the wise and the simple. (That those are called "rich" who possess many knowledges of good and truth, thus who are wise, may be seen above, n. 118, 236; and that those are called "poor" who have no knowledges of good and truth because they do not have the Word, and yet they desire them, may also be seen above, n. 118, 238.) The above is evident also from the signification of "the free and the bond," as meaning those who think from themselves and those who think from others. To think from oneself is to see from oneself whether a thing be true or false, and thus to choose the one and reject the other. These are such as are made spiritual by the Lord, and are thus in the light of heaven, and from the Lord they see Him and are led by Him; for to think and to live from the Lord is freedom; and to think and live from hell is bondage; that such are "the free" may be seen above (n. 248, 409[α, β], 701[α], 774). That the Lord makes them to be free by means of His Divine truth is declared in *John* (viii. 32–36). It may also be seen above (n. 820[β]) that the church when it is in faith from love is in a free state, but when it is in faith without love is in a servile state, and that this is what is meant by the Lord's words in *John* (xxi. 18). From all this it follows that by "the bond" those are meant who think not from themselves but from others, and who do not see whether a thing is true or false and yet acknowledge it to be true. That such are "the bond," while those who think for themselves are "the free," is evident from the opposition of their relation.

837. As many things have been said about faith and works, I will now bring them together in a brief summary, as follows: (1.) Every man after death comes to be his own love, and the spirit of man is nothing but the affection that belongs to his love; when therefore a man becomes a spirit he thinks and thus speaks from his affection; he also wills and thus acts from his affection; and he desires and imbibes the things that belong to his affection or love, and those that do not belong to his affection or love he turns away from and rejects. And in fact, his face gradually becomes the face of his affection or love, from which he is then known, as he is also known from his speech, the tone of which is the tone of his affection. In a word, a man after death becomes his love or his affection in a form; and consequently when any one speaks against the affection which is of his love, or assaults it, his face is changed, and he himself goes away or suddenly vanishes. As all men after death are the substances and forms of their love, the whole heaven, which consists of angels who have been men, is divided into societies according to the genera and species of affections, thus according to all the differences and varieties of affections. And hell, also, which consists of spirits who have been men, is divided into societies according to affections opposite to heavenly affections, and according to all the differences and varieties of these in general and in particular. That man after death is his love, or his affection which is of the love, has been heretofore unknown in the world; for the world has believed that affection does nothing and that thought does everything; and for the reason that man has not been able to reflect upon the affections and the variations of them in himself, but only upon thoughts and their variations; for thoughts he sees inwardly in himself as it were, but not affections; and what does not reach the sight of his thought, and thus become manifest, is not considered by him. But whoever is wise can know his affections by his thoughts; for the affections manifest themselves in the thoughts whenever a man is in the freedom of his spirit and alone with himself; for he then thinks from the affection which belongs to his love. Nor is thought anything else than affection made visible in various forms by the influx of light; therefore if you take away affection the thought immediately perishes, just as light does if you take away the flame. All this makes clear how important it is to acquire for oneself heavenly love or affection. How this is acquired shall be told in what follows. But let it be noted that by an affection love in its continuity is meant.

(2.) [2.] That the whole life of man is the life of his love, and that the love and the life make one and are one in man, can be seen from what has been said above, namely, that every one appears in the spiritual world with a face according to his love, that he speaks according to it, thinks, wills, desires, lusts, rejoices, and is sad, according to it, and these are the things that constitute his life, and that go forth from it. That this is so is clearly evident in the case of spirits and angels, who are all men both in face and in body; for as soon as the love of one of them is assaulted he vanishes with his whole body, even though he were sitting shut up in his room; and this I have frequently seen; and thus it was made clear that an angel or spirit is not only an affection in a human form, but that his whole life from the head to the sole of the foot, or from his hat to his shoe, is nothing but an affection which is of love; otherwise he could not have wholly vanished from the eyes of those sitting by him. When inquiry was made whether his corporeal form with its members is also an affection which is of the love, it was found that each thing and all things of these were so; and for the reason that the entire heaven, which as has been said above, is divided and arranged into societies according to all the differences and varieties of affection, answers to a single man, and from this all angels and spirits are human forms; therefore as heaven is a complex of all affections, so, too, is an angel and a spirit, who are least forms of heaven. This mystery was thus made clear to me, and it was also proved from heaven, that all things and every thing of man, both of his mind and of his body, are forms of love in a wonderful series, and that the organs of the brain and of the face, also the members and viscera of the body, are continuous contextures corresponding to those affections of heaven in which its societies are. And from this another mystery was made clear to me, namely, that the affections of the mind and the thoughts therefrom spread out and pour themselves forth into all things of the body, as into the field of their excursion and circumgyration; which field and circumgyration are from the affection of the mind and its thought into the uses from which, in which, and according to which, the members and viscera of the body are formed. For it is the same as with the affections and thoughts therefrom of the angels, in that they pour themselves forth in every direction into heaven and its societies; and according to their extension is the wisdom of the angels. (But on this see further in *Heaven and Hell*, namely, that all angels are images of heaven, and thus are as it were heavens in the least form, n. 51-58; that the entire heaven answers to a single man; consequently that angels and spirits are human

forms, n. 59-102; that all thought from affection going forth from angels has extension into the societies of heaven according to the quality of their love and wisdom, n. 200-212.) (3.) [3.] Since love constitutes the life of man, and man is to live to eternity either in heaven or in hell in accordance with the life he has acquired in the world, it is a matter of the highest importance to know how man acquires heavenly love and becomes imbued with it, so that his life, which is to have no end, may be blessed and happy. (4.) [4.] There are two chief capacities of the life of man, namely, the will and the understanding. The will is the receptacle of all things of good, and the understanding is the receptacle of all things of truth from that good. Man can be reformed only by means of these two capacities of life, and only by their being filled by goods and truths. Reformation is effected in this order: first, man must fill the memory with knowledges (*scientiæ et cognitiones*) of truth and good, and by means of these he must acquire for himself the light of reason; especially he must learn that God is one, that the Lord is the God of heaven and earth, that there is a heaven and a hell, that there is a life after death, and that the Word is holy. (5.) [5.] Next he must learn what evils are sins, first from the decalogue, and afterwards from the Word everywhere, and must think that they are sins against God, and that they therefore withhold and separate man from heaven, and condemn and sentence him to hell. Consequently, the first thing of reformation is to refrain from sins, to shun them, and finally to turn away from them; but that he may refrain from them, shun them, and turn away from them he must pray to the Lord for help. But he must shun them and turn away from them because they are opposed to the Word, that is, opposed to the Lord, and thus opposed to heaven, and because they are in themselves infernal. (6.) [6.] So far as a man shuns evils, and turns away from them because they are sins, and thinks about heaven, his salvation and eternal life, so far he is adopted by the Lord, and conjoined to heaven, and so far he is endowed with spiritual affection, which is such that he not only wishes to know truths, but also to understand them, and to will and do them. (7.) [7.] Thus is man reformed by the Lord; and so far as he then knows and understands truths and wills and does them, so far he becomes a new man, that is, a regenerate man, and thus becomes an angel of heaven, and has a heavenly love and life. (8.) [3.] The love and life of such a one are wholly according to the works of his will; and the works of the will are according to the truths that are applied to the life. The knowledges of truth and good that a man has acquired for himself

from infancy, and with which he has filled his memory, are not living in him until he begins to be moved by truths because they are truths, and begins also to will and to do them. Until then they are only outside of the life of man. (9.) [9.] By good works are meant all things and every thing that a man does after he has turned away from evils because they are sins against God; for then he no longer does good works or gives effect to them from self but from the Lord. He then also learns daily what he must do; and he has a clear discernment of goods and evils, and shuns evils and does good with prudence, intelligence, and wisdom. Thus much respecting love, which constitutes the life of man. Something shall now be added respecting faith. (10.) [10.] The ancients did not know what faith is; but in place of faith they had truth; for when truth is perceived or is seen in the understanding, and thus acknowledged, it is believed on its own account; consequently it cannot be said of it that faith must be had in it, since faith is in it. If, for example, one sees a tree or a flower in a garden, and another should say that he should believe or have faith that there is a tree or a flower there, and that it is such a tree or such a flower, would he not answer, Why do you wish me to believe or to have faith in this when I myself see it? This is why angels of the third heaven, since they perceive truths from good, are unwilling even to speak of faith, and in fact, do not know that it exists; and why angels of the second heaven, since they see truths from the light of truth by which their understanding is enlightened, are unacquainted with the word faith. They are surprised and smile when they hear any one saying that the understanding is to be held captive under obedience to faith, and that one should have faith in what is not perceived or not seen; and they add that in this way what is false may be believed, and by confirmations be placed as if in light, and truth itself as if in darkness; and thus falsity may play with truth as with a ball. (11.) [11.] When the world could no longer see truths from love for them and from their light, because men had become natural and external, faith began to be mentioned, and every thing of faith began to be called truth, although it was not perceived or seen but only asserted by some leader and confirmed by passages of the Word misunderstood. This is the condition of the churches in the Christian world at this day, in every one of which the doctrinals of their faith are believed to be truths, and this for the sole reason that these are held by the church of their native land; and yet that it is not perceived or seen whether they are true is

clear from the discussions, disputings, opinions, and heresies respecting them, in general and in particular, both public and private. (12.) [12.] So long as faith was joined with works, and charity was acknowledged in an equal degree with faith, or above it, the church was in truths from the Word, but only in a few, because they did not see them. But as soon as faith was separated from charity the church fell from truths into falsities, and at length into a faith that has destroyed all the truths of the church. This faith is a faith in justification and salvation by the merit of the Lord with the Father. For if man is saved by this faith alone, a faith that is separated from goods of life, which are good works, what need is there of truths, which teach the way to heaven and lead to it? Live and believe in any way you prefer and merely hold that faith, and you will be saved. But let me tell you, my reader, that all who live that faith are in natural love separated from spiritual love; and natural love separated from spiritual love is a love of self and the world, and thus a love for all evils and for all falsities from evils; and that all who so live are so empty and so blind that they do not know and do not see in the Word, although they have it and read it, a single genuine truth of the church; and many of them have no desire to know or see truth of any kind. (13.) [13.] The reason for this is that no truth is possible in man, still less any faith, unless he wills it and does it, for until then it is not a truth of the life, but only a truth of the memory, which is outside of man and not within him; and what is outside of him is dispersed. This makes clear that faith without works is not faith.—unless it be a faith in falsity from evil, which is a dead faith, such as reigns in hell.

838. *“That there be given them a mark upon their right hand and upon their foreheads”* signifies an attestation of an acknowledgment that they are of the church, and are in the so-called truths and goods of that faith.—This is evident from the signification of a “mark,” as meaning a sign or attestation of an acknowledgment, here that they are of that church; also from the signification of “right hand,” as meaning the truth of faith in its power (see above, n. 298); also from the signification of “forehead,” as meaning the good of love (see also above, n. 427). So here “the right hand and the forehead” signify the so-called truths and goods of that faith, which, nevertheless, are either not truths and goods or are falsities and evils. The acknowledgment of these as truths and goods is signified by “giving and receiving a mark

upon their right hand and upon their foreheads." A "mark" signifies a sign of acknowledgment in the following passages,

In the *Apocalypse*, xiv. 9, 11; xv. 2; xvi. 2; xix. 20; xx. 4.

Moreover, a "mark" has the same meaning as

The sign set by Jehovah upon Cain (*Gen.* iv. 15);

Likewise the sign that the prophet was commanded to set upon the foreheads of the men in the city of Jerusalem (*Ezek.* ix. 4);

as also the "sign" in Moses:

"Thou shalt love Jehovah thy God with all thy heart and with all thy soul and with all thy might. . . . Thou shalt bind [these words] for a sign upon thine hand, and they shall be for frontlets before thine eyes" (*Deut.* vi. 5, 8; xi. 18).

839. It has been shown already that every man is his love, and that the love and life of man make one and are one. It shall now be shown that a man's faith is such as his love or life is, also that a man's faith is in accord with his works. It has been shown above that works contain in themselves all things of man's love and life, since works are products and effects of these, and are the outmosts in which all things prior co-exist. For this reason angels of the third heaven know what a man is by the tone of his speech, also by his step, by the touch of the hand, by the action of the body, by his expressions of joy, and by many other things, which are acts. That a man is known in the third heaven by such things is not known in the world, because man believes that there is nothing in such things but mere motion; and yet the life of his mind produces these by means of the life of his body; and both of these lives, with every thing pertaining to them, concur in the production of these acts, from which it follows that they manifest themselves in them. Since, then, a man's life goes forth into works, and manifests itself in them, it follows that his faith does the same; for faith is an acknowledgment that a thing is so, and acknowledgment is of the thought and at the same time of the will; and as will and thought produce action by means of the life of the body, so what the faith is is manifested in works. And yet nothing is acknowledged to be true in thought, will, and work together, except what pertains to the man's love and life, for it is his love and life that acknowledge; which shows that as faith is such as man's love and life are, so it is such as his works are. [2.] By works all things are meant that a man does, speaks, and writes, whether great and many or little and few; as whatever an officer does in his office, or whatever a priest does

in his, or a merchant in his, or a servant in his; all such works, whether little or great, are good when they are done from the Lord in man, and are evil when they are done by the man himself; thus they are good so far as man shuns evils because they are sins against God, and they are evil so far as he does not shun evils. It is the same with faith; such as his works are such is his faith, for these make one like thought and speech or like will and action. Man supposes that even if he lives wickedly he can still have faith, at least to believe that there is a God, that the Lord is the Saviour of the world, that there is a heaven and a hell, and that the Word is holy. But I can assert that if he does not shun evils because they are sins, and also look to the Lord, he does not at all believe these things; since they are not of his life and love, but only of his memory and knowledge; and they do not come to be of his life and love until he fights against evils and overcomes them. This has been made clear to me by the state of many after death who supposed that they had believed at least that there is a God, and that the Lord is the Saviour of the world, and other like things; and yet such as had lived wickedly had not believed.

840. [Verse 17.] "*And that no one be able to buy or to sell save he that hath the mark of the beast*" signifies *forbidding any one to learn and teach any thing but what has been acknowledged and thus accepted in the doctrine.*—This is evident from the signification of "to buy and to sell," as meaning to acquire knowledges and to communicate them to others, thus to learn and to teach (of which presently). "To cause no one to be able" signifies to forbid. It is evident also from the signification of a "mark," as meaning an attestation and sign of an acknowledgment that those who are in the so-called truths and goods of that faith are of the church (see above, n. 838). This makes clear that "to cause that no one be able to buy and to sell save he that hath the mark of the beast" signifies forbidding any one to learn and to teach any thing but what has been acknowledged and also accepted in the doctrine. "To buy and to sell" signifies to acquire knowledges of truth and good from the Word and to communicate them, or what is the same, to learn and teach, because "wealth and riches" signify in the Word knowledges of truth and good; and "silver and gold," by means of which buying and selling are conducted, signify the truths and goods of heaven and the church; and this is why "buying and selling," and also "doing business and trading," are everywhere spoken of in the

Word, and why they signify spiritual buying and selling, and doing business and trading. [2.] Thus in *Isaiah*:

“Ho, every one that thirsteth, come ye to the waters; and he that hath no silver, come ye, buy and eat; come, I say, buy wine and milk without silver and without price” (lv. 1).

Every one sees that buying wine and milk is not here meant. And as “to buy” signifies to acquire for oneself such things as contribute to man’s spiritual life, evidently the particulars here are to be spiritually understood; thus the “waters” to which every one that thirsts may come signify truths for those that desire them, “waters” meaning truths from the Word, and “to thirst” meaning to desire them; that these are given freely from the Lord is signified by “he that hath no silver,” also by “without silver and without price;” “to eat” signifies to appropriate to oneself; “wine and milk” signify spiritual truth and natural truth therefrom, both from good. [3.] In *Matthew*:

The wise virgins said to the foolish, “Go ye rather to them that sell, and buy oil for yourselves; but while they went away to them to buy the bridegroom came” (xxv. 9, 10).

“The wise virgins” signify those in the church in whom faith is conjoined to charity, and “the foolish” signify those in the church in whom faith is separated from charity; for “lamps” signify truths of faith, and “oil” signifies the good of love; therefore “to go to them that sell and to buy” signifies to those who teach, and to learn or acquire for oneself. But as such had not acquired for themselves good of love, and vivified by that means the truths of faith, while they lived in the world, but had acquired them afterwards, and as no one can acquire for himself the good of love after death and retain it, so these foolish virgins, by whom all who separate good of love or good of charity from the truths of faith are signified, were not admitted to the marriage feast and received by the bridegroom. “The marriage feast” signifies heaven; and “the bridegroom” the Lord. [4.] In the Gospels:

“Jesus entered into the temple, . . . and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers and the seats of them that sold doves” (*Matt.* xxi. 12; *Mark* xi. 15; *Luke* xix. 15).

“Those that sold and bought” here signify those who make gain for themselves out of holy things; “the tables of the money-changers” signify those who do this from holy truths; and “the seats of them who sold doves” those who do it from holy

goods; therefore it is added that they made the temple "a den of thieves," "thieves" meaning those who pillage the truths and goods of the church, and thus make to themselves gain. [5.] In *Luke*:

"As it came to pass in the days of Lot," so shall it be in the days of the Son of man, "they ate, they drank, they bought, they sold, they planted, they builded" (xvii. 28).

"To eat and drink" signifies here to live for self and the world, and to appropriate to oneself evils and falsities; "to buy and sell" signifies to acquire these and to communicate them to others; "to plant and build" signifies to confirm oneself in these, and to live in them. [6.] In the same,

Jesus said, "Now he who hath a purse let him take it, and likewise a wallet; but he that hath no sword let him sell his garments and buy one" (xxii. 36).

What is here meant by these words is evident from what follows, namely, that "this which was written must be fulfilled in the Lord" (verse 37), thus that He was to suffer the cross; and since this must needs distract the minds of those who were then living, as well as the minds of the disciples, and lead them into doubts respecting the Lord and His kingdom, and thus into temptations, and these doubts could be dispelled only by means of truths, so the Lord says, "he that hath a purse and a wallet let him take them," that is, he that possesses truths from the Word, in which it is foretold that Christ must suffer such things, let him take heed not to put them away; for the purse and the wallet have the same signification as the coins and money in them, namely, knowledges of truth and good from the Word. "But he that hath no sword, let him sell his garments and buy one," signifies let those who have no truths reject what is their own, and acquire the truths with which they might fight against falsities, "sword" signifying the combat of the truth against falsity, and the destruction of falsity. [7.] As "Tyre" signifies in the Word the church in respect to knowledges of truth and good, and thus also knowledges of truth and good which belong to the church, and which are serviceable for its doctrine, so where "Tyre" is treated of in the Word, her "tradings" are also treated of, which signify the acquisition and communication to others of these knowledges; as in *Ezekiel*:

"All the ships . . . were . . . for the trading of thy traffic; . . . Tarshish was thy trader . . . in silver, iron, tin, and lead; they traded for thy

merchandise. Javan, Tubal, and Meshech, these were thy merchants ; they traded for the merchandise with the soul of man and with vessels of brass. . . . The sons of Dedan were thy merchants, many islands the merchants of thy hand. . . . Syria was thy trader . . . with chrysoprasus. . . . But thy riches and thy tradings, thy merchandise, . . . and they who trade thy traffic, . . . shall fall into the heart of the seas in the day of thy fall" (xxvii. 1, to the end).

In *Isaiah* :

"Howl, ye ships of Tarshish, for Tyre is laid waste, . . . whose merchants are princes, her traders the honored of the earth" (xxiii. 1, 8).

Who cannot see that tradings and merchandise here do not mean tradings and merchandise ; for what has the Word, which in itself is Divine and heavenly, and teaches man about God, heaven and the church, eternal life, and the like, in common with such things? Therefore who cannot see that all the particulars here signify spiritual things which pertain to heaven and the church, not only the names of the lands here mentioned with which trading was carried on, but also their special kinds of merchandise? But it would take too much space to explain here what the particulars in the spiritual sense signify ; it is enough to know that "tradings" here signify the acquisition and communication of knowledges of truth and good ; and that "merchandise (or wares)" signify such knowledges, which are multifarious. [8.] That this is the signification is evident also from these words in *Ezekiel* :

"In thy wisdom and in thine understanding thou hast made to thyself wealth ; and hast made gold and silver in thy treasures ; by the abundance of thy wisdom in thy trading thou hast multiplied to thyself wealth" (xxviii. 4, 5).

This treats of the prince of Tyre, by whom knowledges of truth from the Word, through which come intelligence and wisdom, are meant ; and as these same knowledges are signified by "wealth," and the acquisition of them by "trading," it is said, "by the multiplication of thy wisdom in thy trading thou hast multiplied to thyself wealth." [9.] From all this it can now be seen why

The Lord compared the kingdom of the heavens to "a merchant seeking goodly pearls, who, when he had found one pearl of great price, went and sold all that he had and bought it" (*Matt.* xiii. 45, 46).

"Pearls" signify knowledges, also truths themselves ; and "the one pearl of great price" signifies acknowledgement of the Lord ;

and "to sell all that he had" signifies to set aside all things that are of one's own love, and "to buy it" signifies to procure for oneself that Divine truth. [10.] The same is meant by

The treasure hidden in a field. "which a man having found hid, and for joy he went and sold all things whatsoever that he had and bought the field" (*Matt.* xiii. 44).

The "treasure" signifies the Divine truth that is in the Word; and the "field" signifies the church and its doctrine; and "to sell all things whatsoever that he had and buy the field" signifies here as above, to set aside what is one's own and to acquire for oneself the Divine truth that is in the Lord's church. [11.] As "trading" signifies acquisition and possession of truths, the Lord spake by a parable

Of a man going on a journey, who gave to his servants talents, that they might trade with them and make gain (*Matt.* xxv. 14-30);

and of another,

Who gave to his servants ten pounds, that they might trade with them (*Luke* xix. 12-26).

"To trade," "tradings," and "traders," have the same signification elsewhere in the Word; also the contrary sense, in which they signify the acceptance and appropriation of falsities

(As in *Isa.* xlvi. 15; *Ezek.* xvi. 3; *Nahum* iii. 14; *Apoc.* xviii. 3, 11-24).

So the church in which such things exist is called

"A land of trading" (*Ezek.* xvi. 29; xxi. 30, 31; xxix. 14).

Moreover, "to sell" and "to be sold" signify to set aside truths and to be set aside by them, and to accept falsities in their place, and to be captivated by them

(*Isa.* l. 1; lii. 3; *Ezek.* xxx. 12; *Joel* iii. 6, 7; *Nahum* iii. 4; *Zech.* xiii. 5; *Psalms* xliv. 11-13; *Deut.* xxxii. 30).

From all this the proper signification of "being redeemed (and redemption)," where the Lord is treated of, can be seen; as in *Isaiah*:

"Ye have sold yourselves for nought; therefore ye shall be redeemed without silver" (lii. 3);

and in many passages elsewhere.

841. "Or the name of the beast, or the number of his name," signifies either what is like it in respect to life or what is like it in respect to faith.—This is evident from the signification

of "name," as meaning the quality of the good of love and of life therefrom; also from the signification of "number," as meaning the quality of the truth of faith and of intelligence therefrom; so "the number of a name" signifies the quality of the truth of faith and its intelligence from the quality of the good of love and its life; but here in the contrary sense, because it is said "the name of the beast, or the number of his name." That "name" signifies in the Word the quality of any one in respect to good or to love, thus in respect to life, may be seen above (n. 102, 135, 148, 676, 695[*b*], 696[*a*], 815[*c*]); and that "number" signifies the quality of the thing that is treated of, and that the quality is determined by the numbers that are affixed, may also be seen above (n. 429, 430, 574); thus it signifies the quality of the truth of faith; also that "to number" signifies to know the quality of a thing, and to arrange and to dispose according to it (n. 453). "Number" signifies the quality of truth and of faith therefrom, because number involves multitude; and in the Word "multitude" is predicated of truths (see above, n. 336[*a*], 337). So "the number of the name" signifies the quality of truth from good, that is, the quality of faith from love; but because the beast is here treated of it must here be understood in the contrary sense.

842. As faith and works have been treated of above I will draw from these the following conclusion: that love, life, and works make one in every man, even to the extent that whether you say love, or life, or works, it is the same. It has been shown above that love constitutes the life of a man, and that his life is such as his love is, not only the life of the mind, but at the same time the life of the body. And since that which a man loves he also wills with the mind and does with the body, it follows that love and deeds or works make one. There are many things to show that works proceed from both the internal and the external life of man, and that they are activities of the sphere of the affections and of the thoughts therefrom by which he is encompassed, and that no communication of man's life and love is possible unless the encompassing sphere, which is of his life, becomes active by doing; consequently such as the life is, or such as the love is, or such as the works are, with man, such are all the things of which that sphere is composed, and in consequence such is the faith. So if the works are evil it follows that there is no faith in truth, but only a faith in falsity; for evil and falsity cling together, but not evil and truth. But if the works are good it follows that there is a faith in truth, for good and

truth mutually love each other, and join themselves together. Again, if a man's works appear good in outward form, and yet he is inwardly evil, it follows that he has a faith in falsity, however much he may talk about truth with his lips, for the truth he speaks is contaminated with evil from within ; and thus his deeds are in harmony with the description of them by the Lord :

They are like the cleansed outside of the cup and platter, whose inside is full of extortion and excess ; and are like unto whited sepulchres " which outwardly appear beautiful, but within are full of dead men's bones and all uncleanness " (*Matt.* xxiii. 25, 27, 28).

VERSE 18.

843. " *Here is wisdom. He that hath understanding let him count the number of the beast, for it is the number of a man ; and his number is six hundred sixty-six.* "

18. "*Here is wisdom*" signifies that this is their doctrine in its whole complex, which is thought to be wisdom, although it is insanity [n. 844]. "*He that hath understanding let him count the number of the beast*" signifies that those who are in enlightenment may inquire into the quality of the faith of that religion [n. 845] ; "*for it is the number of a man*" signifies its quality, as if it were from such an understanding of truths as men of the church must have [n. 846] ; "*and his number is six hundred sixty-six*" signifies that its quality, nevertheless, is from all falsities and all evils therefrom in the complex [n. 847].

844. [Verse 18.] "*Here is wisdom*" signifies that this is their doctrine in its whole complex, which is thought to be wisdom, although it is insanity.—This is evident from the signification of "here is wisdom," as meaning that all those things that have been said of the dragon and his two beasts is the doctrine of those who have separated faith from life, and that this is not wisdom, as it is thought to be, but insanity. That this is the meaning of "here is wisdom" follows from what precedes, that "no one is able to buy and sell save he that had the mark, or the name of the beast, or the number of his name," which signifies that no one should learn or teach any thing but what had been acknowledged, and thus accepted in that doctrine. From this it can be concluded that "wisdom" here means wisdom in their own eyes ; which, nevertheless, is insanity appearing to them to be wisdom. Insanity is meant by "wisdom," because those who are in falsities, when they have confirmed their falsities believe themselves to be wiser than others. The evil do the same when they are in their evils and are contriving devices by which they may do evil to the good ; they then appear to be sagacious, and even wiser than others, and yet before the eyes of angels they appear crazy. And this is why their insanity

when they are in falsities is called in the Word "wisdom and intelligence," as in the following passages :

O Lord God, "Thou hast hid these things from the wise and intelligent, and hast revealed them unto babes" (*Matt. xi. 25* ; *Luke x. 21*).

"Woe to the wise in their own eyes, and the intelligent before their own faces" (*Isa. v. 21*).

"I will visit upon the fruit of the proud heart of the king of Assyria and upon the glory of his high looks ; for he hath said, In the strength of my hand I have done it, and by my wisdom ; because I was intelligent" (*Isa. x. 12, 13*).

"Surely the princes of Zoan are fools, the wise of the counsellors of Pharaoh ; . . . how say ye unto Pharaoh, I am the son of the wise" (*Isa. xix. 11*).

"The wisdom of his wise men shall perish, and the intelligence of his intelligent shall hide itself" (*Isa. xxix. 14*).

"He casteth the wise men backward" (*Isa. xlv. 25*).

"A sword . . . against the inhabitants of Babylon, and against her princes, and against her wise men" (*Jer. l. 35*).

This is why the magi in Babylon and elsewhere were called wise men (as in *Dan. ii. 48*).

All this makes clear that wisdom is predicated in the Word of those who are not wise, also of those who are insane from falsities, the same as "diadems" are attributed to them (as to the dragon, *Apoc. xii. 3*, and to his beast in the first verse of this chapter) ; and it is said of the woman who sat on the scarlet beast,

That she was arrayed in purple and scarlet, gilded with gold, adorned with precious stones and pearls (*Apoc. xvii. 4*).

Likewise the evil are called "mighty" and "powerful," when in fact they are nothing so little as mighty and powerful (see above, n. 783).

845. "He that hath understanding let him count the number of the beast" signifies that those who are in enlightenment may inquire into the quality of the faith of that religion.—This is evident from the signification of "having understanding," as meaning to be in enlightenment (of which presently) ; also from the signification of "to count," as meaning to inquire into. "To count" signifies to inquire into because in the two senses of the Word, namely, in the literal sense and in the spiritual sense, words are used in agreement with their subjects ; that is, "to count" is predicated of number, and to inquire into is predicated of the quality of faith. Also from the signification of "the number of the beast" as meaning the quality of the faith of that religion. That "number" signifies the quality of faith, may be seen above (n. 841), also that "the beast" signifies faith separated from life, which is the faith of that religion. This makes clear that "he that hath understanding let him count the number of the beast" signifies that those who are in enlightenment may inquire into the quality of the faith of that religion. Those who are in en-

lightenment will make the inquiry because the quality of the faith of that religion can be seen and thus can be inquired into by no others. For every thing of the Word by which inquiry must be made and from which there can be judgment is in the light of heaven, and therefore can be seen only by that light, and it is that light by which man is enlightened; therefore to inquire into the quality of the faith of any religion which has been confirmed by some passages of the Word can be done only by one who is in the light of heaven, consequently who is in enlightenment.

846. "*For it is the number of a man*" signifies *its quality, as if it were from such an understanding of truths as men of the church must have.*—This is evident from the signification of "number," as meaning the quality of faith (see above, n. 841); also from the signification of "man," as meaning the understanding of truth that men of the church have in matters of faith (see above, n. 280, 546, 547), here as if it were from such an understanding; for faith separated from the life is a faith in falsity, thus without truth and an understanding of it; therefore it is the same here in regard to the signification of "man" as in regard to the signification of "wisdom" above (n. 844), which means, *as if it were wisdom although it is insanity.* [2.] Moreover, those who are in faith separated from charity shut out the understanding, insisting upon obedience to a faith not understood, and that a faith understood is a man's own faith, and thus is natural and not spiritual. But what the quality of intellectual faith is shall be told. The Word in its spiritual sense treats in many passages of the understanding of the Divine truth in the Word; and where it describes the desolation of the church it treats also of the destruction of the understanding of its Divine truths from the Word; and from a collection of passages on that subject, carefully investigated in respect to their interior meaning, it is clear that so far as the understanding of truth perishes in the church so far the church perishes. Moreover, the understanding of the Word is signified in many passages by "Egypt," "Assyria," "Israel," and also "Ephraim," "Egypt" signifying a natural understanding of it, "Assyria" a rational understanding, "Israel" a spiritual understanding, and "Ephraim" the understanding itself of the Word in the church. But in order that man may see and perceive from enlightenment the genuine truths of the Word, these three degrees of understanding, the natural, the rational, and the spiritual, must be together; for the natural understanding, which is the lowest, cannot be enlightened by its

own lumen, but must be enlightened by the light of the rational man, which is intermediate, and this by spiritual light; since the spiritual understanding is in the light of heaven and sees by it, and the rational is intermediate between the spiritual and the natural, and receives spiritual light and transmits it to the natural and enlightens it. This shows that the natural understanding without light through the rational from the spiritual is no understanding, for it is without light from heaven; and the truths of the church, which are also truths of heaven, can by no means be seen except in the light of heaven; and for the reason that Divine truth going forth from the Lord as a sun is the light of heaven, and the Lord enlightens man by His own light only, which is spiritual light. [3.] This makes clear that the Lord wishes man both to know the truths of his church and also to understand them; not, however, from natural light separated from spiritual light; for natural light separated from spiritual light is, in the things of heaven or in spiritual matters, not light but thick darkness. For man, from natural light separated from spiritual light, views the things of the church from self and not from the Lord, and consequently can see them only from appearances and fallacies; and to see them from these is to see falsities for truths, and evils for goods. The fire that generates and enkindles that light is the love of self and the consequent pride of self-intelligence. So far as a man who thinks from that fire and that light excels in genius and thus in an ability to establish whatever he pleases, so far he is able to so establish falsities and evils as to make them appear to be truths and goods, and can even set forth falsities and evils in a resplendent natural light, which is, nevertheless, a delusive light that has been thus magnified by its maker. But to apprehend church matters by this light is not to understand them, but rather to not understand them, since by that light alone man sees truths as falsities, and falsities as truths. This is especially so when any accepted dogma is taken to be the truth itself, with no previous investigation whether it be true or not, or if investigated is investigated only through what has been established by reasonings from the natural man, or by proof from passages from the Word not understood. When a man views all the dogmas of his religion in this way he can assume as a principle whatever he pleases, and can so impart to it the light of confirmation as to make it to appear to be a truth from heaven, although it is a falsity from hell. [4.] From all this it can be concluded that an understanding of the truths of the church means an understanding of them that is

enlightened by the light of heaven, thus by the Lord. The man who is in that enlightenment is able to see the truths of the church rationally in this world, and spiritually after death. But to enter into church matters, which are interiorly spiritual and celestial, from natural lumen separated from spiritual light, which is the light of heaven from the Lord, is to proceed by an inverse order, since what is natural cannot enter into what is spiritual, but what is spiritual can enter into what is natural. For there can be with man no natural influx (called also physical influx) into the thoughts and intentions of his spirit; but there can be spiritual influx, that is, of the thoughts and intentions of the spirit into the body and into its actions and sensations.

847. *“And his number is six hundred sixty-six”* signifies that its quality nevertheless is from all falsities and all evils therefrom in the complex.—This is evident from the signification of “number,” as meaning the quality of faith separated from the life; also from the signification of “six hundred sixty-six” as meaning all falsities and all evils therefrom in the complex. This is the signification of that number, because “six” signifies all things, and is predicated of truths and of goods therefrom, and in the contrary sense of falsities and of evils therefrom; for that number is composed of the numbers two and three multiplied together, and the number two is predicated of goods, and in the contrary sense of evils; and the number three of truths, and in the contrary sense of falsities; and a composite number has the same signification as the simple numbers of which it is composed. This, then, is why “six” signifies all truths and all goods therefrom in the complex, and in the contrary sense all falsities and all evils therefrom in the complex. That all these may be signified to the full, that number is tripled; and by triplication the number 666 arises. For a thing triplicated signifies completeness and fulness from beginning to end; so here it signifies that nothing whatever of truth and good remains. [2.] That every number in the Word signifies something pertaining to a thing or state, and that its quality is determined by the numbers affixed, may be seen above (n. 203, 429, 574, 841). That larger numbers composed of the smaller have the same signification as the smaller and simple numbers from which they arise by multiplication may be seen above (n. 430); thus the number six hundred sixty-six has the same signification as six, and six the same as three and two, from which it arises by multiplication. That three signifies fulness, completeness, totality, and all things from beginning to end, and is predicated of truths and falsities, may

be seen above (n. 532); and that two is likewise predicated of goods and evils (n. 532, at the end). Again, six has the same signification as twelve, because twelve arises from the multiplication of three by four; and four, the same as two, is predicated of goods and also of evils. All this makes clear that the number "six hundred sixty-six," which is said to be "the number of a man," and "to count" which is said to be a matter of understanding, signifies the nature of the faith that is separated from good works, that it is composed of all falsities and of all evils therefrom in the complex. Its being said to be a matter of understanding to count that number does not signify that it is a matter of understanding to know or find out the signification of that number, but that it is a matter of understanding to inquire into and see the falsities and evils that make up the quality of faith separated from life. [3.] That the quality of that faith is such in respect to falsities will be seen in what presently follows. It is such in respect to evils because when good works are set aside (and they are set aside when it is believed that they contribute nothing at all to justification or salvation), it follows that evil works take their place; for a man must be either in goods or in evils. That he cannot be in both together is meant by these words of the Lord:

"No one can serve two masters; he will either hate the one and love the other. . . . Ye cannot serve God and mammon" (*Matt.* vi. 24).

Therefore all evils in the complex follow from a faith that sets aside good works, which are goods of life. Moreover, every religion has life as its end; for it teaches the evils that must be shunned, and the goods that must be done. A religion that does not have life as its end, consequently a religion in which it is taught that works of life are of no account, but faith alone, cannot be called a religion; and where this is taught, are not all evils of life made allowable so far as they are not forbidden and prevented by the civil laws, since faith alone covers, remits, and takes them away? That this is so can be seen from this, that faith alone is said to justify the life; and it is taught that man is not saved by any good of life, also that he may be saved by this faith even in the last hour of death, also that he is justified at the same moment that he receives this faith, with other like things, which are wholly convincing that life is not the end of that religion. And if religion does not have life as its end it follows that it must give loose reins to evils of every kind. [4.] That

those who are in that faith both in doctrine and in life have all falsities in the complex is clear from the claim that this faith is the only justifying or saving faith, namely, that the Father sent the Son that He might reconcile to Him the human race by the passion of the cross and by thus taking away damnation. But it has been shown above what this faith is, and what there is in it of truth or untruth; and any one can see that in this faith there is nothing except thought, and nothing of life; for it is claimed that if we believe this with trust and confidence, that is, if we acknowledge it in thought, we are saved. If in this faith alone there is salvation what need is there of knowing what love to the Lord is, what charity towards the neighbor is, what the life of man is, what the goods and evils of life are, what remission of sins is, what reformation and regeneration are? Are not all these this faith alone? If it be asked what remission of sins is, is it not this faith alone? If it be asked what charity towards the neighbor is, is it not this faith alone? If it be asked what the church is, is it not this faith alone? So in other things. It is clear, therefore, that this faith alone has absorbed, and has swallowed up like a dragon, all the goods and truths of the Word, and thus of the church, although these are innumerable, and through these the angels have all their intelligence and wisdom, and men have all their salvation. [5.] As all the truths and goods of the church have been banished by means of this faith alone, it follows that falsities and evils therefrom have taken their place, and as a consequence the church is devastated. And in fact, by means of the truth that man of himself can do no good that is good, all the truths and goods of the church are cast aside, as if this made it permissible for man to refrain from doing them, because if they are not good they are rather damnable than saving. And it is surprising that through a single truth wrongly understood all the truths and goods of the church in the whole complex should have been cast aside. This is what is signified in the spiritual sense by "the number of the beast, six hundred sixty-six."

CHAPTER XIV.

AND I saw, and behold a Lamb standing on the mount Zion, and with Him a hundred forty-four thousand having the name of His Father written upon their foreheads.

2. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard a voice of harpers harping with their harps.

3. And they were singing as it were a new song before the throne, and before the four animals and the elders: and no one was able to learn the song save the hundred forty-four thousand, those bought from the earth.

4. These are they that were not defiled with women, for they are virgins. These are they that follow the Lamb whithersoever He goeth. These were bought from among men, first-fruits to God and the Lamb.

5. And in their mouth was found no guile; for they are spotless before the throne of God.

6. And I saw another angel fly in the midst of heaven, having an eternal gospel to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people,

7. Saying with a great voice, Fear God and give Him glory, for the hour of His judgment is come; and adore Him that made the heaven and the earth and sea and fountains of waters.

8. And another angel followed, saying, Fallen, fallen is Babylon that great city, for she hath given all nations to drink of the wine of the anger of her fornication.

9. And a third angel followed them, saying with a great voice, If any one have adored the beast and his image, and have received his mark on his forehead or on his hand,

10. Even he shall drink of the wine of the anger of God, mixed with unmixed wine in the cup of His wrath ; and he shall be tormented with fire and brimstone before the holy angels and before the Lamb ;

11. And the smoke of their torment shall go up unto the ages of the ages ; and they shall have no rest day and night, they that adore the beast and his image, and if anyone have received the mark of his name.

12. Here is the endurance of the saints : here are they that keep the commandments of God and the faith of Jesus.

13. And I heard a voice from heaven, saying to me, Write, Blessed are the dead that die in the Lord from henceforth : Yea, saith the Spirit, that they may rest from their labors ; for their works do follow with them.

14. And I saw, and behold a white cloud, and upon the cloud One sitting like unto the Son of man, having on His head a golden crown,* and in His hand a sharp sickle.†

15. And another angel went out from the temple, crying out with a great voice to Him that sat on the cloud, Send Thy sickle and reap, for the hour for thee to reap is come, for the harvest of the earth is dried up.

16. And He that sat upon the cloud cast His sickle upon the earth, and the earth was reaped.

17. And another angel went out from the temple which is in heaven, he also having a sharp sickle ;

18. And another angel went out from the altar, having authority over the fire ; and he cried with a

* [AUTHOR'S NOTE:—]Divine love and Divine wisdom.

† [AUTHOR'S NOTE:—]The Divine truth of the Word.

great cry to him that had the sharp sickle, saying, Send thy sharp sickle and gather the clusters of the vineyard* of the earth, for her grapes are fully ripened

19. And the angel cast his sickle into the earth and gathered the vineyard of the earth and cast it into the great wine-press of the anger of God.

20. And the wine-press was trodden without the city; and there went out blood from the wine-press even unto the bridles of the horses, for a thousand six hundred furlongs.

VERSE I.

848. "And I saw, and behold a Lamb standing on the mount Zion, and with Him a hundred forty-four thousand having the name of His Father written upon their foreheads."

1. "**And I saw**" signifies a manifestation respecting the future separation of the good from the evil before the final judgment [n. 849]; "**and behold a Lamb standing on the mount of Zion**" signifies the presence of the Lord in heaven and in the church for separating the good from the evil and for executing judgment [n. 850]; "**and with Him a hundred forty-four thousand**" signifies according to truths in the whole complex [n. 851]; "**having the name of His Father written upon their foreheads**" signifies such truths in accord with an acknowledgment of His Divine, from love [n. 852].

849. [Verse I.] "**And I saw**" signifies a manifestation respecting the future separation of the good from the evil before the final judgment.—This is evident from the signification of "I saw," as meaning the things seen by John, which now follow; these, regarded in the spiritual sense, treat of the calling together and assembling of the faithful, and their separation from the evil before the final judgment; and this is meant by the Lord by these words in *Matthew* :

"They shall see the Son of man coming in the clouds of heaven, with power and glory; and He shall send His angels... and shall gather together His elect from the four winds, from one end of the heavens to the other" (xxiv. 30, 31).

That chapter treats also of the final judgment, which is there meant by the consummation of the age and the coming of the Lord. The gathering together of the good and their separation from the evil is there described in these words, as well as in this chapter (verses 14, 16), where the Son of man is described sitting upon a white cloud with a sickle in His hand

* [AUTHOR'S NOTE:—]Good of charity.

reaping the earth. [2.] The same things are meant also by these words of the Lord in *Matthew* :

“The kingdom of the heavens is like unto a man that sowed good seed in his field ; but while men slept his enemy came and sowed tares . . . , and went away. But when the blade sprang up and brought forth fruit then appeared the tares also. And the servants . . . came and said . . . , Wilt thou then that going we gather them up ? But he said, Nay, lest haply while ye gather up the tares ye root up at the same time the wheat with them. Rather let both grow together until the harvest ; and in the time of harvest I will say to the reapers, Collect first the tares and bind them in bundles to burn them ; but gather the wheat into my barn ” (xiii. 24-30).

Here the separation of the good from the evil, which was to take place at the time of the last judgment, is foretold by the Lord, and is meant by “let both grow together until the harvest, and in the time of harvest I will say to the reapers, Collect the tares to burn them, but gather the wheat into my barn.” The “tares” mean the evil, who will then be cast into hell, and the “wheat” means the good, who having been separated from the evil will be raised up into heaven. The same is meant in this chapter where it is said,

“The hour for thee to reap is come ; for the harvest is dried up. And he that sat upon the cloud cast in his sickle upon the earth ; and the earth was reaped ” (verses 15, 16, and what follows).

Why the good were not separated from the evil previous to the time of the last judgment, and the good raised up to heaven and the evil cast into hell, can be seen in the work on the *Last Judgment*, and also above (n. 391[a], 392[a], 394, 397, 411[a], 413[a], 418[a], 419[a], 426, 489½, 493, 497, 668, 669, 670, 674, 675[a], 676, 754).

850[a]. “*And behold a Lamb standing on the mount Zion*” signifies *the presence of the Lord in heaven and in the church for separating the good from the evil and for executing judgment.*—This is evident from the signification of “Lamb,” as meaning the Lord in relation to the Divine Human (see above, n. 297, 314, 343, 460, 482) ; also from the signification of “standing,” as meaning to be present and to be conjoined (of which presently) ; also from the signification of “the mount Zion,” as meaning heaven and the church, where the Lord reigns by means of His Divine truth, as can be seen from the passages in the Word where “mount Zion” is mentioned. But first something shall be said about the Lord’s presence in heaven and in the church, for separating the good from the evil and for executing judgment. There is an unceasing presence of the Lord in the whole heaven and in the whole

church; for heaven is not heaven from what is the angels' own (*proprium*) in it, nor is the church a church from what is men's own (*proprium*) in it, but from the Divine of the Lord in them. For an angel's own cannot make heaven, nor a man's own the church, since the own (*proprium*), both of angels and of men, is not good. Consequently it is the Divine that goes forth from the Lord, as received by them, that makes heaven and the church in particular in each one, and thus makes heaven and the church in general in all in whom heaven and the church exist. This makes evident that the presence of the Lord is unceasing in all who are in heaven and in the church; and it is a presence that is peaceful, tranquil, preserving, and sustaining, by which all things in the heavens and on the earth are held constantly in their order and connection, or reduced to that order; so, too, in the hells. But the presence that is meant here by "standing upon the mount Zion" is the unusually active presence of the Lord, for the purpose of effecting an inflow of His Divine through the heavens into the lower parts, that the good may be separated from the evil, and the evil be cast down from their places where they had formed for themselves a semblance of heavens. But this presence and conjunction of the Lord with the heavens and His consequent influx into the lower parts to effect the judgment has been treated of above (n. 413[a], 418[a], 419[a], 426, 489½, 493, 702, 704). It is this presence that is signified elsewhere by "standing," when attributed to the Lord (as in *Isaiah* iii. 13). From all this it can be seen that "behold a Lamb standing on the mount Zion" signifies the presence of the Lord in heaven and in the church, for separating the good from the evil and for executing judgment. [2.] "Mount Zion" signifies heaven and the church where the Lord reigns by His Divine truth, for the reason that Zion was a city built by David, and in which he afterwards dwelt, and was therefore called "the city of David," and as "David" represented the Lord in respect to His royalty, which is Divine truth, "Zion" signifies in the Word heaven and the church, where the Lord reigns by His Divine truth. For the same reason the ark of Jehovah, in which the law was deposited, was carried into that city by David; for that law also signifies in a broad sense Divine truth going forth from the Lord. And for the same reason Jerusalem, which lay below that mountain, signifies the church in respect to doctrine; for every doctrine of the church is from the Divine truth that goes forth from the Lord, consequently is from the Word. That city was built upon a mountain for the reason that at that time mountains, because

of their height, represented the heavens, and in the Word signify the heavens. The ground of this representation and consequent signification is that the highest heavens, in which are the angels of the third degree, appear at a height above the rest, and before the eyes of others like mountains; and as the highest heavens appear like mountains, and the angels who are upon them are in love to the Lord, so "mountains," and especially "mount Zion," signify in the Word love to the Lord. (That a "mountain" signifies love see above, n. 405, 510.) [3.] That "Zion" signifies heaven and the church, in which the Lord reigns by His Divine truth, can be seen from the following passages. In David:

"I have anointed My king upon Zion, the mountain of My holiness. I will declare the decree Jehovah hath said unto Me, Thou art My Son, this day have I begotten Thee. . . . I will give the nations for Thine inheritance, and the uttermost parts of the earth for Thy possession. . . . Kiss the Son, lest He be angry and ye perish in the way, for His anger will shortly burn forth. Blessed are all they that trust in Him" (*Psalms* ii. 6-8, 12).

This evidently was not said of David, but of the Lord, for it is said, "Thou art My Son, this day have I begotten thee. I will give the nations for Thine inheritance, and the uttermost parts of the earth for Thy possession;" also "Kiss the Son, lest He be angry and ye perish in the way. Blessed are all they that trust in Him;" nothing of which can be said of David. Therefore "to anoint a king upon Zion, the mountain of holiness," signifies the Lord's rule in heaven and in the church by means of Divine truth. (What "to be anointed" and "one anointed" signify, in reference to the Lord, may be seen above, n. 375 [*d, e*(v., vi.)].) "King" signifies the Lord in respect to Divine truth, "Zion" heaven and the church, and "to declare the decree" His coming. "Thou art My Son, this day have I begotten Thee," signifies the Divine Human, which is the Son of God; that He has all power in the heavens and on earth is meant by "I will give the nations for thine inheritance, and the uttermost parts of the earth for Thy possession;" that there must be conjunction with Him by love that there may be salvation is signified by "Kiss the Son, lest He be angry and ye perish in the way." The final judgment by Him is signified by "His anger will shortly burn forth;" that those who have faith in Him will then be saved is signified by "Blessed are all they that trust in Him." All this makes evident that "Zion" means heaven and the church, where the Lord reigns by means of His Divine truth. [4.] Likewise in *Zechariah*:

“Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy king cometh unto thee; He is just and a deliverer; meek and riding upon an ass, and upon a colt the foal of an ass” (ix. 9).

That this was said of the Lord and of His kingdom in the heavens and on earth, which kingdom is meant by “Zion” and by “Jerusalem,” is evident in the Gospels, where this, when it was fulfilled, is related:

Jesus sent two disciples that they might bring to Him an ass and her foal. This was done “that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Zion, Behold thy King cometh to thee, meek, sitting upon an ass, and upon a colt, a foal of a beast of burden” (*Matt.* xxi. 1, 2, 4, 5; *John* xii. 14, 15).

That “riding upon an ass and upon a foal of an ass” was a sign of royalty, and therefore the Lord so rode when He entered Jerusalem, and He was therefore proclaimed king by the acclamations of the people, and branches of palm trees and garments were strewn upon the way before Him (verses 7–9), may be seen above (n. 31[*b*]), and as the Lord thus entered Jerusalem as a king it is evident that “Zion” means heaven and the church, in which the Lord reigns by means of His Divine truth. That the kings of Judah and Israel represented the Lord in relation to Divine truth, and that consequently “kings” mean those who are in truths from good from the Lord, can be seen above (n. 31, 553, 625); and that especially David represented in the Word the Lord in relation to royalty, which is Divine truth (n. 205).

[*b.*] [5.] In *Isaiah*:

“O Zion, a proclaimer of good tidings, get thee up into the high mountain; O Jerusalem, a proclaimer of good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! behold the Lord Jehovih cometh in strength” (xl. 9, 10).

As this is said of the Lord and of His Kingdom, and this is signified by “Zion and Jerusalem,” it is said that “Zion and Jerusalem should proclaim it as good tidings,” Zion from good of love, and Jerusalem from truths of doctrine. To proclaim good tidings from good of love is meant by “getting up into a high mountain;” and proclaiming good tidings from truths of doctrine is meant by “lifting up the voice with strength.” “The cities of Judah” signify the doctrine of love to the Lord and love towards the neighbor in the whole complex. The Lord in relation to Divine truth and Divine good, who was to come and execute judgment, is meant by, “Behold your God! behold the Lord Jehovih cometh in strength;” for the Lord is called “God” in

the Word from Divine truth, and "Jehovah," and also "Lord Jehovih," from Divine good; and "to come in strength" is to execute judgment, and thus subjugate the hells. [6.] In *Micah*:

"In the end of the days it shall be that the mountain of the house of Jehovah shall be established as the head of the mountains, and it shall be exalted above the hills; and peoples shall flow unto it. And many nations shall come and say, Come and let us go up to the mountain of Jehovah, to the house of the God of Jacob, that He may teach us of His ways and that we may go in His paths; for from Zion shall go forth the law, and the word of Jehovah from Jerusalem. Then shall He judge among many nations, and shall reprove populous nations, even afar off. . . . Jehovah shall rule . . . in mount Zion from henceforth even for ever. Thou, O tower of the flock, O hill of the daughter of Zion, unto thee shall come and shall return the former kingdom, the kingdom of the daughter of Jerusalem" (iv. 1-3, 7, 8).

Any one can see that the coming of the Lord and of His kingdom in the heavens and in the earth are here described; therefore His kingdom, which is heaven and the church, is meant by "the mountain of the house of Jehovah" that will then be established as the head of the mountains. And as "Zion" means heaven and the church in which the Lord is to reign by means of His Divine truth, while "Jerusalem" means heaven and the church in respect to doctrine from that Divine truth, it is said, "from Zion shall go forth the law, and the word of Jehovah from Jerusalem." The instruction of all by the Lord is described by what then follows. [7.] In *Isaiah*:

"Cry out and sing for joy, O inhabitant of Zion, for great is the Holy One of Israel in the midst of thee" (xii. 6).

In the same,

"The redeemed of Jehovah shall return . . . to Zion with singing, and the joy of eternity shall be upon their head" (xxxv. 10).

In *Zephaniah*:

"Sing for joy, O daughter of Zion; shout, O Israel; be glad and exult with all the heart, O daughter of Jerusalem; Jehovah hath taken away thy judgments; He hath overturned thine enemy. . . . Jehovah is in the midst of thee" (iii. 14, 15).

In *Zechariah*:

"Sing for joy and be glad, O daughter of Zion; for lo, I come that I may dwell in the midst of thee; . . . and many nations in that day shall cleave to Jehovah. . . . I will dwell in the midst of thee" (ii. 10, 11).

In the same,

"I will return to Zion, and will dwell in the midst of Jerusalem; whence Jerusalem shall be called the city of truth, and the mountain of Jehovah of hosts the mountain of holiness" (viii. 3).

In David :

“Who shall give in Zion the salvation of Israel? When Jehovah shall bring back the captivity of His people Jacob shall exult and Israel shall be glad” (*Psalms* xiv. 7 ; liii. 6).

In *Isaiah* :

“The Lord Jehovah shall lay in Zion for a foundation . . . a tried stone, a precious corner stone of a well-founded foundation ; he that believeth shall not make haste. Then I will set judgment to the line and justice to the plummet ; . . . your covenant with death shall be abolished, and your vision with hell shall not stand” (xxviii. 16-18).

In the same,

“In that day a present unto Jehovah of hosts shall be brought, a people distracted and plundered, . . . from a terrible people . . . to the place of the name of Jehovah of hosts, to mount Zion” (xviii. 7).

In the same,

“I have made near My righteousness, it is not far off, and My salvation shall not tarry ; I will place salvation in Zion, My glory for Israel” (xli. 13).

In the same,

“Then a Redeemer shall come to Zion” (lix. 20).

These passages treat of the Lord's coming and of His kingdom in the heavens and on the earth, and as that kingdom is meant by “Zion and Jerusalem” it is said that they shall come thither, and that Jehovah the Holy One and the King of Israel shall dwell there ; “Jehovah the Holy One and the King of Israel” meaning the Lord in relation to Divine truth. This makes clear that “Zion” means heaven and the church, in which the Lord reigns by means of Divine truth, and “Jerusalem” heaven and the church in respect to doctrine from that Divine truth. Who does not see that the Zion and Jerusalem, to which the nations should be brought back, and where the Lord should dwell, do not mean the Zion and Jerusalem where the Jewish nation was?

[c.] [8.] It can be further seen from the following passages that “Zion” means heaven and the church, in which the Lord reigns by means of Divine truth. In *Isaiah* :

“Zion shall be redeemed with judgment, and those of her that are brought back in righteousness” (i. 27).

In the same,

“He that is left in Zion and he that remaineth in Jerusalem shall be called holy to Him, every one that is written unto life in Jerusalem. . . . Jehovah will create over every dwelling of mount Zion, and over her assemblies, a cloud by day and a smoke and the shining of a flame of fire by night” (iv. 3, 5).

In the same,

"Jehovah of hosts shall reign in mount Zion and in Jerusalem, and before His elders shall be glory" (xxiv. 23).

In *Isaiah* :

Jehovah, "who hath His place for fire in Zion, and His oven in Jerusalem" (xxxix. 9).

In the same,

"Jehovah is exalted, for He dwelleth on high ; He hath filled Zion with judgment and righteousness. . . . Look upon Zion, the city of our set feast ; let thine eyes see Jerusalem, a quiet habitation, a tabernacle that shall not be taken down" (xxxiii. 5, 20).

In the same,

"The virgin daughter of Zion hath despised thee ; she hath laughed thee to scorn ; the daughter of Jerusalem hath shaken her head after thee, because thou hast blasphemed and reviled . . . the Holy One of Israel" (xxxvii. 22, 23).

In David :

"That I may recount Thy praises in the gates of the daughter of Zion" (*Psalms* ix. 14).

"The sides of the north, the city of the great King ; God is known in her streets" (*Psalms* xlviii. 2, 3).

In the same,

"Encompass ye Zion, and encircle her, number her towers, set your heart to her bulwarks, examine her palaces ; and ye shall tell to the generation following that this God is our God for ever and ever ; He will lead us" (*Psalms* xlviii. 11-14).

In the same,

"In Salem is the tabernacle of God, and His dwelling-place in Zion" (*Psalms* lxxvi. 2).

In the same,

The Lord "hath chosen the tribe of Judah, the mountain of Zion which He hath loved" (*Psalms* lxxviii. 68).

In the same,

"Jehovah loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are to be spoken in thee, O city of God . . . ; Jehovah shall count when He describeth the peoples, This one was born there. . . . All my fountains are in thee" (*Psalms* lxxxvii. 2, 3, 6, 7).

In the same,

"When Jehovah shall bring back the captivity of Zion, . . . then shall our mouth be filled with laughter, and our tongue with singing" (*Psalms* cxxvi. 1, 2).

In the same,

“Jehovah shall bless thee out of Zion, that thou mayest see the good of Jerusalem all the days of my life; that thou mayest see the sons of thy sons, peace upon Israel” (*Psalm* cxxviii. 5, 6).

In the same,

“Jehovah hath chosen Zion, He hath desired it for a seat for Himself; this is my rest for ever, here will I dwell, for I have desired it” (*Psalm* cxxxii. 13, 14).

In the same,

“Jehovah shall bless thee out of Zion” (*Psalm* cxxxiv. 3).

In the same,

“Blessed be Jehovah out of Zion, who dwelleth in Jerusalem” (*Psalm* cxxxv. 21).

In the same,

“Jehovah shall reign for ever thy God, O Zion, in generation and generation” (*Psalm* cxlvi. 10).

In the same,

“Let the sons of Zion exult in their king; let them praise His name in the dance; let them sing praises with timbrel and harp” (*Psalm* cxlix. 2, 3).

These passages respecting Zion are quoted that every one may see that in the Word “Zion” does not mean Zion, but heaven and the church where the Lord reigns by means of His Divine truth. Most of these are also prophetic of the Lord, that when He came He would love Zion and dwell there for ever; and yet He did not love that city nor Jerusalem, as is evident from His words respecting them; but He loved heaven and the church, where He is received through His Divine truth. This is why Zion is called “His rest,” “His dwelling place,” “the mountain of Jehovah,” “the city of God,” “the city of the great King,” “the city of truth,” and it is said that His kingdom shall be there “to eternity,” “for ever,” and “in generation and generation;” none of which things could by any means be said of the Zion of David, or be meant by it.

[*d.*] [9.] As the Lord came into the world to execute judgment, and thereby restore all things in the hells and in the heavens to order; and as judgment is effected by means of Divine truth, since this, according to reception, is what makes man spiritual, and according to its laws, which are the Divine commandments in the Word, all judgments are effected in the spiritual world, so the Lord assumed the Human, and during His life in the world made it such Divine truth, to the end that He might

execute judgment, as has been said. That the Lord made His Human Divine truth is meant in *John* by

The Word that was with God, and that was God, and by which all things were made that were made, and by which the world was created (*John* i. 1, seq.).

“The Word” means Divine truth. That the Lord became Divine truth in respect to His Human is clearly stated as follows,

“And the Word became flesh and dwelt among us, and we beheld His glory, glory as of the only-begotten from the Father, full of grace and truth” (verse 14).

The Lord in relation to Divine truth is also meant by “the Son of man,” as the Lord frequently calls Himself in the Gospels; of whom He also says that judgment is to be wrought by Him. Since, then, the Lord executed judgment by His Divine truth, and since “Zion” means heaven and the church, in which the Lord reigns by means of Divine truth, it is said in this chapter of the *Apocalypse*, which treats of the separation of the good from the evil before the final judgment, that “a Lamb was seen standing upon the mount Zion,” which signifies the presence of the Lord in heaven and in the church for separating the good from the evil and for executing judgment, as has been said above. [10.] Because “the mount of Zion” has the same signification elsewhere in the Word, it is said that the Lord will fight from mount Zion for the church against the evil, and will destroy them; as in the following passages. In *Isaiah*:

“Jehovah of hosts shall come down to fight upon the mount of Zion and upon the hill thereof” (xxx. 4).

This, too, treats of the coming of the Lord and of the redemption or deliverance of the faithful; therefore “to fight upon the mount of Zion and upon the hill thereof” signifies to execute judgment by Divine truth, by which judgment is executed because according to their reception of it all are judged; since Divine truth, or the Word and doctrine therefrom, teach life, and according to the life every one is judged. [11.] In David:

Jehovah “will send help for thee out of the sanctuary, and will strengthen thee out of Zion. . . . We will celebrate thy salvation in song, and in the name of our God we will set up our banners. . . . I know that Jehovah saveth His anointed; He answereth him from the heaven of His holiness with the saving strength of His right hand” (*Psalms* xx. 2, 5, 6).

This, too, was said of the Lord and of His victory over the hells, and the consequent salvation of men. Combats and victories are

meant by "answering His anointed from the heaven of His holiness with the saving strength of His right hand," and the salvation of the faithful thereby is meant by "His strengthening us out of Zion," and by "celebrating His salvation in song." [12.] In the same,

"Jehovah shall speak, and shall call the earth from the rising of the sun even unto its going down. . . . Out of Zion the perfection of beauty God shall shine forth, our God shall come. . . . He shall cry out to heaven above and to the earth to judge His people. Gather My saints together unto Me" (*Psalms* l. 1-5).

This plainly treats of judgment upon all from Zion, that is, from the Lord by means of the Divine truth. The separation of the good from the evil is meant by "He shall call the earth from the rising of the sun to its going down." Judgment upon all is meant by "He shall cry out to heaven above and to the earth to judge the people." The gathering together of the good and their salvation is meant by "gather My saints together unto Me." Divine truth, in which the Lord is in His glory, is meant by "Out of Zion the perfection of beauty God shall shine forth." [13.] In the same,

"The saying of Jehovah to my lord, Sit thou at My right hand, until I make thine enemies a stool for thy feet. Jehovah shall send to thee the staff of thy strength out of Zion; rule thou in the midst of thine enemies" (*Psalms* cx. 1, 2).

The words of the Lord Himself in *Matthew* (xxii. 44) show that this was said of the Lord. "To sit at the right hand" signifies the Lord's Divine omnipotence; "to make his enemies a stool for his feet" signifies the complete subjugation and surrender of the hells; "the staff of strength out of Zion" signifies Divine truth, which is omnipotent, "Zion" meaning heaven, where the Lord reigns by means of His Divine truth. His rule by means of it over the hells is signified by "rule thou in the midst of thine enemies." That the Lord alone is omnipotent, and is omnipotent by means of His Divine truth, may be seen above (n. 726). That truths have all power from good, and that good and truth therefrom have all power from the Lord, may also be seen above (n. 209, 338, 716, 776, 783). [14.] In *Isaiah*:

"Awake, awake, put on thy strength, O Zion; put on the garments of thy beauty, O Jerusalem, the city of holiness" (lii. 1).

As "Zion" signifies heaven, where the Lord reigns by means of His Divine truth, and as Divine truth has all power, it is said, "Awake, awake, put on thy strength, O Zion." Doctrine there-

from is signified by the "garments of beauty" that Jerusalem will put on. [15.] In *Joel*:

"Jehovah shall roar out of Zion, and shall utter His voice from Jerusalem, that the heavens and the earth may shake. . . . Then shall ye know that I am Jehovah, . . . dwelling in Zion the mountain of My holiness, and that Jerusalem is holiness; no strangers shall pass through her any more" (iii. 16, 17, 21).

In *Amos*:

"Jehovah shall roar out of Zion, and utter His voice from Jerusalem" (i. 2).

"To roar," and the "roar of a lion," when predicated of Jehovah, signify an ardent zeal for protecting heaven and the church, and for saving those who are therein by means of Divine truth and its power, which is done by destroying the evils and falsities that rise up out of hell (see above, n. 601[a]), and as "Zion" signifies heaven where the Lord reigns by means of Divine truth, and "Jerusalem" signifies doctrine therefrom, it is clear what is signified by "Jehovah shall roar out of Zion, and shall utter His voice from Jerusalem." That the Lord is present where He reigns by means of His Divine truth, both in angels of heaven and in men of the church, is signified by "ye shall know that I am Jehovah, dwelling in Zion, the mountain of My holiness." That there shall be no falsities of evil there is signified by "no strangers shall pass through her any more," "strangers" meaning the falsities of evil. [16.] In *Isaiah*:

"The day of vengeance of Jehovah, the year of retributions for the controversy of Zion" (xxxiv. 8).

"The day of vengeance of Jehovah and the year of retributions" signifies the final judgment, and the condemnation of those who through falsities and evils have laid waste all the truths of the church; which is what is meant by the words "for the controversy of Zion." In David:

"Jehovah is great out of Zion, and He is high above all the peoples. . . . the king's strength. . . ." (*Psalms* xcix. 2, 4).

Here Zion is called "the king's strength" because to Divine truth belongs power itself. [17.] In the same,

O Jehovah, "Thou shalt arise and have mercy upon Zion, for it is time to pity her, for the set time is come; for Thy servants desire the stones thereof, and pity the dust thereof, that the nations may fear the name of Jehovah, and all the kings of the earth Thy glory; because Jehovah hath built up Zion, and hath appeared in His glory. The name of Jehovah shall be declared in Zion, and His

praise in Jerusalem, when the peoples shall be gathered together, and the kingdoms, to serve Jehovah" (*Psalms* cii. 13-16, 21, 22).

This treats of the Lord's coming and of the redemption of the faithful by Him. His coming is signified by "the time to pity her," and by "the set time;" truths that are to be restored and truths that have been restored are signified by the "stones" that servants desire; the establishment of the church and of worship of the Lord by Divine truths is described by what follows. [18.] The devastation of the church by the Jewish nation, by which every Divine truth was falsified, is also described throughout the Word by the vastation of Zion. As in *Isaiah*:

"The cities of Thy holiness are become a desert; Zion is become a desert, and Jerusalem a waste" (lxiv. 10).

In *Lamentations*:

"The precious sons of Zion, esteemed equal to pure gold, how are they reputed as earthen bottles, the work of the hands of the potter" (iv. 2 to the end).

(Likewise in *Isa.* iii. 16-26; *Jer.* vi. 2; *Micah* iii. 10, 12; and elsewhere.)

"The virgin" and "the daughter of Zion" are mentioned in many places, as in the following:

2 *Kings* xix. 21; *Isa.* i. 8; iii. 16, 17; iv. 4; x. 32; xvi. 1; xxxvii. 22; lii. 2; lxii. 11; *Jer.* iv. 31; vi. 2, 23; *Lam.* i. 6; ii. 1, 4, 8, 10, 13, 18; iv. 22; *Micah* i. 13; iv. 8, 10, 13; *Zeph.* iii. 14; *Zeck.* ii. 10; ix. 9; *Psalms* ix. 15; *Matt.* xxi. 5; *John* xii. 15; and elsewhere.

"The daughter of Zion" signifies a spiritual affection for Divine truth, which is a love of truth for the sake of truth, and a desire for it for the sake of the uses of eternal life. From all this the signification of "the Lamb's being seen standing upon the mount Zion" is now evident, namely, that in what here follows the separation of the good from the evil for the execution of judgment is treated of.

851. "And with Him a hundred forty-four thousand" signifies according to truths in the whole complex.—This is evident from the signification of "a hundred forty-four thousand," as meaning truths in the whole complex (see above, n. 430). These words of the Lord to His twelve disciples have a like signification:

"Jesus said unto them, Verily I say unto you, that ye that have followed Me in the regeneration, when the Son of man shall sit on the throne of His glory ye also shall sit upon twelve thrones judging the twelve tribes of Israel" (*Matt.* xix. 28).

This does not mean that the twelve disciples were to sit upon twelve thrones and judge the twelve tribes of Israel, but it means that the Lord is to judge all according to truths from good, which are from Him, for "the twelve disciples" signify all who are of the church, and in an abstract sense all things of the church, which are truths from good. (But this may be seen explained above, n. 9, 206, 253[*l*], 270, 297, 430[*c*].) [2.] "Elders and princes" have a like signification in *Isaiah*:

"Jehovah hath stood up to plead, and standeth to judge the peoples. Jehovah will come to judgment with the elders of His people and the princes thereof" (iii. 13, 14).

"The elders of the people and the princes thereof" have the same signification as the twelve disciples, namely, all belonging to the church who are in its truths and goods, and in an abstract sense the truths and goods of the church in the whole complex. (That this is the signification of "elders" see above, n. 270; also of "princes," n. 29, 408.) [3.] "A hundred forty-four thousand" means truths in the whole complex, because that number has the same signification as the number "twelve;" and "twelve" signifies truths and goods in the whole complex. "A hundred forty-four thousand" has the same signification as twelve because composite numbers have the same signification as the simple numbers from which they arise by multiplication; and the number one hundred forty-four arises from the multiplication of twelve by twelve. Again, one hundred forty-four thousand has the same signification as one hundred forty-four. But on this see many things that were said in the explanation of the seventh chapter, which treats of the twelve thousand sealed out of each tribe, and the one hundred forty-four thousand sealed out of all the tribes together.

852[*1*]. "*Having the name of His Father written on their foreheads*" signifies *such truths in accord with an acknowledgment of His Divine from love.*—This is evident from the signification of "the name of His Father," as meaning the Divine of the Lord (of which presently); also from the signification of "written on the foreheads," as meaning complete acknowledgment. "The name of the Father written on the forehead" means a complete acknowledgment of the Divine of the Lord, because the Lord turns towards Himself all who acknowledge His Divine, and looks at them in the forehead, while they on the other hand look at the Lord with the eyes; and this for the reason that the "forehead" signifies love, and the "eye" understanding

of truth ; therefore to be looked at by the Lord in the forehead means to be looked at by the Lord from good of love ; and on the other hand looking at the Lord with the eyes means to look from truths from that good, consequently from an understanding of truth. (That all who are in the heavens are turned to the Lord, and look with the face towards Him as a Sun, see above, n. 646 ; and in *Heaven and Hell*, n. 17, 123, 142, 272 ; also that the Lord sees angels in the forehead, and on the other hand angels see the Lord with the eyes, because the forehead corresponds to the good of love, and the eyes correspond to understanding of truth, see *Heaven and Hell*, n. 145, 251 ; and that the forehead corresponds to good of love see above, n. 427.) [2.] One who does not know what the Word is in the sense of the letter might think that when "God and the Lamb" are mentioned, and here "the Lamb and the Father," two are meant, and yet the Lord alone is meant by the two. It is the same in the Word of the Old Testament, where mention is made of "Jehovah," "the Lord Jehovih," "Jehovah of hosts," "Lord," "Jehovah God," "God" in the plural and in the singular, "the God of Israel," "the Holy One of Israel," "the King of Israel," "Creator," "Saviour," "Redeemer," "Almighty," "Rock," and so on ; and yet by all these names only one is meant, and not many ; for the Lord has these various names according to His Divine attributes. So again, in the Word of the New Testament, where "Father," "Son," and "Holy Spirit," are mentioned as three ; and yet by these three names one only is meant ; for "Father" means the Lord in respect to the essential Divine which He had as a soul from the Father ; "the Son" means the Divine Human ; and "the Holy Spirit" the Divine going forth ; thus the three are one, the same as "the Lamb" and "the Father" are here. [3.] That when the Lord mentioned the Father He meant the Divine in Himself, and thus Himself, can be seen from many passages in the Word of both Testaments ; but I will here quote a few from the Word of the Gospels, which show that by "the Father" the Lord meant the Divine in Himself, which was in Him as the soul is in the body ; and that when He mentioned the Father and Himself as two He meant Himself by both, since soul and body are one, the soul belonging to its body, and the body to its soul. That the Divine which is called "the Father" was the Divine itself of the Lord from which His Human sprang, and from which it was made Divine, is clearly evident from His conception from the Divine itself. In *Matthew* :

"The angel of the Lord appeared to Joseph in a dream, saying, . . .
Fear not to take unto thee Mary thy bride, for that which is be-

gotten in her is of the Holy Spirit." And Joseph "knew her not until she had brought forth her first-born Son" (i. 20, 25).

And in *Luke*:

The angel said to Mary, "Behold, thou shalt conceive in the womb and bring forth a Son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Most High. . . . But Mary said unto the angel, How shall this come to pass, seeing I know not a man? And the angel answered and said, The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee; therefore that Holy Thing that is to be born of thee shall be called the Son of God" (i. 31, 32, 34, 35).

This makes clear that the Lord from conception is Jehovah God; and to be Jehovah God from conception is to be so in respect to the life itself, which is called the soul from the father, from which the body has life. From this it is clearly evident that it is the Lord's Human that is called the Son of God, for it is said "the Holy Thing that shall be born of thee shall be called the Son of God."

[b.] [4.] That it is the Lord's Human that is called "the Son of God" can be seen further from the Word of both the Old and New Testaments in many passages. But this subject, God willing, shall be particularly discussed elsewhere; here only such passages will be quoted as testify that by "the Father" the Lord meant the Divine in Himself, thus Himself, as follows. In *John*:

"In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made through Him, and without Him was not anything made that hath been made. . . . And the Word became flesh and dwelt among us, and we beheld His glory, glory as of the only-begotten of the Father, full of grace and truth" (i. 1, 2, 14).

Evidently "the Word" means the Lord in respect to the Divine Human, since it is said that "the Word became flesh, and we beheld His glory, glory as of the only-begotten of the Father." It is also evident that the Lord is God even in respect to the Human, that is, that even the Lord's Human is Divine, for it is said, "the Word was with God, and the Word was God;" and it was this Word that became flesh. "The Word" means the Lord in respect to Divine truth. [5.] In the same,

"My Father worketh even until now, therefore also I work. . . . But the Jews sought to kill Him, . . . because He said that God was His own Father, making Himself equal with God. But Jesus answered and said, . . . The Son can do nothing of Himself except what He seeth the Father doing; for whatever things He doeth these also the Son doeth in like manner. . . . As the Fa-

ther raiseth up the dead and quickeneth them even so the Son quickeneth whom He will. . . . He that honoreth not the Son honoreth not the Father which sent Him. . . . Verily, verily, I say unto you that the hour is coming . . . when the dead shall hear the voice of the Son of God; and they that hear shall live. As the Father hath life in Himself so also gave He to the Son to have life in Himself" (v. 17-27).

That "the Father" means here the Divine in the Lord, which was His life, as the soul of the father is in every man, and that "the Son" means the Human, which lived from the Divine itself which was in Him, and thus became Divine, consequently that Father and Son are one, is evident from these words of the Lord, namely, that "the Son doeth the same things as the Father," that the Son like the Father "raiseth up the dead and quickeneth them," that the Son like the Father "hath life in Himself," and that "they that hear the voice of the Son shall live;" from all which it is clearly evident that the Father and the Son are one as soul and body are; as well as from the fact that "the Jews sought to kill Him because He said that God was His own Father, making Himself equal with God." [6.] In the same,

"All that which the Father giveth to Me shall come unto Me. . . . Every one that hath heard from the Father and hath learned, cometh unto Me. Not that any one hath seen the Father save He who is with the Father, He seeth the Father. . . . I am the living bread which came down out of heaven. . . . As the living Father sent Me I also live by the Father" (vi. 37, seq.).

Here the Lord says of His Human that it came down out of heaven, and that every one has life through Him, because the Father and He are one; and that the life of the Father is in Him, as the soul from a father is in the son. [7.] In the same,

To my sheep "I give eternal life, and they shall never perish, neither shall any one pluck them . . . out of My Father's hand. I and the Father are one." And the Jews were indignant that He made Himself God. He said, "Say ye of Him whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said I am the Son of God? If I do not the works of My Father believe Me not; but if I do, . . . believe the works, that ye may know and believe that the Father is in Me and I in the Father" (x. 28-38).

Here the Lord speaks of the Father as of another, saying, "No one shall pluck the sheep out of My Father's hand," also, "If I do not the works of My Father believe Me not, but if I do, believe the works;" and yet that they might not believe that the Father and He were two He saith, "the Father and I are one;" and that they might not believe that they were one merely by love, He adds, "that ye may know and believe that the Father is

in Me and I in the Father." From this it is clear that by "the Father" the Lord meant Himself, or the Divine in Himself from conception; and that by "the Son whom the Father sent" He meant His Human, for this was sent into the world by being conceived of God the Father and born of a virgin. [8.] In the same,

"Jesus cried out and said, He that believeth in Me believeth not in Me but in Him that sent Me, and He that beholdeth Me beholdeth Him that sent Me. I am come a light into the world, that whosoever believeth in Me may not abide in darkness" (xii. 44-46).

From this also it is clear that by "the Father" the Lord meant Himself, and by "the Son whom the Father sent" His Divine Human, for He says, "He that beholdeth Me beholdeth Him that sent Me," also "he that believeth in Me believeth not in Me but in Him that sent Me;" and yet He says that they are to believe in Him (verse 36, and elsewhere). [9.] In the same,

"Jesus, knowing that the Father had given all things into His hands, and that He came forth from God and returned to God, . . . said, He that receiveth Me receiveth Him that sent Me" (xiii. 3, 20).

As the Father and He were one, and the Lord's Human was Divine from the Divine in Himself, all things of the Father were His, which is meant by "the Father had given all things into His hands;" and because they were one He says, "He that receiveth Me receiveth Him that sent Me." "Coming forth from the Father and returning to the Father" means to be conceived and thus to spring forth from Him, and to be united to Him like the soul to the body. [10.] In the same,

"I am the Way, the Truth, and the Life; no one cometh to the Father but through Me. If ye have known Me ye have known My Father also; and henceforth ye have known Him and have seen Him. Philip saith unto Him, Lord, show us the Father. . . . Jesus saith unto him, Have I been so long time with you and thou dost not know Me, Philip? He that seeth Me seeth the Father; how sayest thou then, Show us the Father? Believest thou not then that I am in the Father and the Father in Me? . . . The Father that abideth in Me, He doeth the works. Believe Me, that I am in the Father and the Father in Me" (xiv. 6-11).

Here it is plainly declared that the Father and He are one, and that the union is like the union of soul and body; thus that it is such a union that he who seeth Him seeth the Father. This union is further affirmed in this chapter. And as the union was such, and as no one can approach the soul of man but only the man himself, the Lord says

That they should go to Him and should ask the Father in His name, and that He would give to them (*John* xvi. 23, 24),

[11.] This union is also meant by

His going forth from the Father and coming into the world, and again leaving the world and going to the Father (*John* xvi. 5, 10, 16, 17, 28).

As the Father and He were one He also says,

“All things whatsoever the Father hath are Mine,” and therefore the Paraclete, which is the Holy Spirit, was to receive from the Lord what He should speak (*John* xvi. 13-15).

And elsewhere,

Father, Thou hast given Me authority over all flesh, that to every one whom Thou hast given Me I may give eternal life. “This is life eternal, that they may know Thee the only true God, and Jesus Christ whom Thou didst send. . . . All things that are Mine are Thine, and Thine are Mine” (*John* xvii. 2, 3, 10).

Here, too, it is plainly declared that all things of the Father are the Lord's, as all things of the soul are man's; for man and the soul are one, as life and the subject of life are one. That even in respect to the human the Lord is God is evident from these words of the Lord, “that they may know Thee the only true God, and Jesus Christ whom Thou hast sent.” [12.] As “the Father” and “the Son of God” are one, the Lord says

That when He cometh to judgment He will come “in the glory of His Father” (*Mark* viii. 38; *Luke* ix. 26); and “in His own glory” (*Matt.* xxv. 31); and that He “hath all authority in the heavens and on the earth” (*Matt.* xxviii. 18).

[13.] That “the Son of God” means the Lord's Divine Human is made clear in still other passages in the Word; also in passages in the Old Testament. As in *Isaiah*:

“Unto us a child is born, unto us a Son is given, upon whose shoulder is dominion; and His name shall be called Wonderful, Counsellor, God, Mighty, the Father of Eternity, Prince of Peace” (ix. 6).

And in the same,

“A virgin shall conceive and shall bear a Son, and His name shall be called God-with-us” (vii. 14).

Evidently “a child born” and “a son given” here mean the Lord in respect to the Divine Human. And that even as to it the Lord is God, thus that His Human is Divine, is clearly said, for it is said that “His name shall be called “God,” “God-with-us,” “the Father of Eternity.” [14.] Many other passages besides these might be quoted to prove, that by “the Father” in the Word the Lord meant His Divine which was the life or soul of His Human, and not another separate from Himself. Nor indeed could He have meant any other. Thus the Divine and

the Human in the Lord, according to the doctrine of the Christian world, are not two but one person, altogether like soul and body; as is declared in clear terms in the Athanasian Creed. And as God and Man in the Lord are not two but one person, and thus are united like soul and body, it follows that the Divine which the Lord had from conception was what He called "the Father," and the Divine Human was what He called "the Son;" consequently that they were both Himself. From all this it can now be seen that "the name of the Father written on their foreheads" means the Lord in respect to His Divine.

VERSES 2, 3.

853. *"And I heard a voice from heaven as the voice of many waters and as the voice of a great thunder. And I heard a voice of harpers harping on their harps; and they were singing as it were a new song before the throne and before the four animals and the elders; and no one had been able to learn the song save the hundred forty-four thousand, those bought from the earth."*

2. *"And I heard a voice from heaven as the voice of many waters"* signifies glorification of the Lord from the Divine truths that are from Him [n. 854]; *"and as the voice of a great thunder"* signifies glorification of the Lord from His celestial kingdom [n. 855]; *"and I heard a voice of harpers harping on their harps"* signifies glorification of the Lord from His spiritual kingdom [n. 856].
3. *"And they were singing as it were a new song"* signifies respecting acknowledgment and confession of the Lord [n. 857]; *"before the throne and before the four animals and the elders"* signifies in all in the whole heaven [n. 858]; *"and no one had been able to learn the song save the hundred forty-four thousand"* signifies that acknowledgment and confession of the Lord was possible only in those who are in faith from charity, or in truths from good [n. 859]; *"those bought from the earth"* signifies those who having been instructed, have received that acknowledgment in the world [n. 860].

854. [Verse 2.] *"And I heard a voice from heaven as the voice of many waters"* signifies glorification of the Lord from the Divine truths that are from Him.—This is evident from the signification of "a voice from heaven," as meaning glorification of the Lord, since "a voice from heaven" involves the things thus spoken, and these here follow, and are especially contained in "the new song," by which acknowledgment and confession of the Lord are signified. Also from the signification of "many waters," as meaning Divine truths that are from the Lord. That "waters" signify in the Word Divine truths, may be seen above (n. 71, 483, 518); and as this is the signification of "waters" speech is sometimes heard from heaven as the sound of flowing waters; such was the sound of the voice of the Son of man walking in the midst of the lampstands,

Whose "voice was as the voice of many waters" (*Apoc.* i. 15).

Also in the following words,

"I heard the voice of a great multitude, and as it were the voice of many waters, and as it were the voice of mighty thunders" (*Apoc.* xix. 6).

Again,

The sound of the wings of the cherubim was heard like the sound of great waters (*Ezek.* i. 24).

855. "*And as the voice of a great thunder*" signifies *glorification of the Lord from His celestial kingdom*.—This is evident from the signification of "voices," as meaning glorification of the Lord, as above; also from the signification of "a great thunder," as meaning glorification of the Lord from His celestial kingdom. "Thunder" signifies glorification from the celestial kingdom, because from it only sounds, and not expressions of speech, are heard; and for the reason that all who are in that kingdom speak from love, that is, from affection, which is of the heart; and when such speech flows down from that heaven toward the regions below it is heard as thunder. For all affections in the spiritual world are heard as sounds with their variations, while the thoughts therefrom become manifested by the articulations of sound which are called words. (On this see above, n. 323[a], 393; and in *Heaven and Hell*, n. 234-245.) But all who are in the spiritual kingdom speak from thought, which belongs to the understanding or soul; and when such speech flows down out of heaven towards the regions below it is heard either as a voice or as harmonious music, or is seen before the eyes like the brightness of a cloud or like the flash of lightning before thunder. This is why "lightnings, thunders, and voices," signify in the Word enlightenment, understanding, and perception (see above, n. 273, 702, 704); and why voices let down from the celestial kingdom are heard as thunders (n. 353, 393, 821[δ]).

856. "*And I heard a voice of harpers harping on their harps*" signifies *glorification of the Lord from His spiritual kingdom*.—This is evident from the signification of "voice," as meaning glorification of the Lord, as above; also from the signification of "harpers harping with their harps," as meaning the affections of those who are in the Lord's spiritual kingdom; for the affections of such also are heard as sounds, but as the sounds of stringed instruments; for sounds from stringed instruments correspond to truths from good, or things of the intellect, in which are the angels of the Lord's spiritual kingdom; while sounds from

wind instruments correspond to goods, in which are the angels of the Lord's celestial kingdom. (That these are correspondences see above, n. 323[a], 326; and that "harps" signify confessions from spiritual truths, and "psalteries" confessions from goods, n. 323.) And since the heavens are divided into two kingdoms, namely, into a celestial kingdom, in which are the angels that are in good of love, and into a spiritual kingdom, in which are the angels that are in truths from that good, it is said that the voice from heaven was heard "as the voice of a great thunder," and "as the voice of harpers harping with their harps," consequently this signifies glorification of the Lord from the celestial kingdom, that is, from good of love, and His glorification from the spiritual kingdom, that is, by truths from that good.

857. [Verse 3.] "*And they were singing as it were a new song*" signifies *respecting acknowledgment and confession of the Lord*.—This is evident from the signification of a "song," as meaning confession from joy of heart; and of "a new song," as meaning acknowledgment and confession of the Lord, that is, glorification of Him (see above, n. 326[a]). Songs are mentioned in many passages of the Word, especially in David, and they signify confession and glorification of God by singing; and where it is said "a new song" confession and glorification of the Lord is signified, since the song is called new for the reason that in the churches before the Lord's coming Jehovah was praised in songs; and after the Lord had come into the world and had manifested Himself He too was praised in songs; while now in the church that is hereafter to be established, and that is meant by "the New Jerusalem," the Lord alone will be praised; but as it was the same Lord in the ancient churches, although praised by the name "Jehovah" that is now called the Lord, and as thus the song respecting Him, regarded in itself, is not new, so it is said to be "as it were a new song." Here, therefore, it is called new, because it is for a new church which is hereafter to be established by the Lord.

858. "*Before the throne and before the four animals and the elders*" signifies *in all in the whole heaven*.—This is evident from the signification of a "throne," as meaning heaven in general, in particular the spiritual heaven, and in an abstract sense Divine truth going forth from the Lord; consequently "throne" is predicated of judgment (see above, n. 253, 267, 297, 343, 460, 462, 477, 482). Also from the signification of "the four animals and four-and-twenty elders," as meaning the higher heavens (see also above, n. 313[a], 322, 362). Therefore "before the throne

and before the four animals and the elders" signifies in all in the whole heaven.

859. "*And no one had been able to learn the song save the hundred forty-four thousand*" signifies that acknowledgment and confession of the Lord was possible only in those who are in faith from charity, or in truths from good.—This is evident from the signification of "the new song," as meaning acknowledgment and confession of the Lord (see just above, n. 857); also from the signification of "the hundred forty-four thousand," as meaning all who are in truths from good, thus who are in faith from charity, and in a sense abstracted from persons, truths from good, (see above, n. 430). That such are meant by "the hundred forty-four thousand sealed out of all the tribes" can be seen from the explanation of the seventh chapter, where "the twelve thousand sealed out of each tribe" and "the hundred forty-four thousand" out of all the tribes, are treated of; and it is shown that these are such as acknowledge the Lord and His Divine Human, and therefore are among those who are separated from the evil, and raised up into heaven by the Lord and saved at the time of the last judgment; for as has been said above, this chapter treats of the separation of the good from the evil previous to the last judgment; therefore the good who are separated from the evil are meant by "the hundred forty-four thousand" that were sealed out of all the tribes. [2.] This makes evident that the words "no one had been able to learn the song save the hundred forty-four thousand" signify that acknowledgment and confession of the Lord was possible only in those who are in faith from charity, or in truths from good. Acknowledgment and confession of the Lord is not possible in any others, because no others are capable of receiving influx from heaven, that is, through heaven from the Lord. For the Lord flows into the life of every one; and the life of heaven is from love or charity, that is, from good; and the quality of love or charity is determined by the form given it by truths. From this, then, is man's life; and therefore no life receives influx out of heaven from the Lord, and thus acknowledges and confesses the Lord in heart, except a life of faith from charity or a life of truth from good. A life of faith separated from charity or a life of truth separated from good is a merely natural life, which receives nothing and can receive nothing from heaven, because from that life no communication with heaven is possible; for communication with heaven is possible only through spiritual love, which is also called charity,

that is, through a life according to truths from the Word; and that life is not possible in those who separate faith from charity and believe that they are saved by faith alone, that is, by faith separated from good works. Since, then, "the hundred forty-four thousand" mean those who are in truths from good or who are in faith from charity, it is evident why they alone were able to learn the song, in other words, were able to acknowledge and confess the Lord in heart, that is, that He is the only God, and that the trinity is in Him.

860. "*Those bought from the earth*" signifies *those who having been instructed have received that acknowledgment in the world.*—This is evident from the signification of "those bought," that is, redeemed by the Lord, as meaning those who receive instruction from the Word, especially respecting the Lord (of which presently); also from the signification of "the earth," as meaning the church (see above, n. 29, 304, 697, 741[*b-d*], 742, 752); consequently "those bought from the earth" signify those who, having been instructed, have received in the church, and thus in the world, what the Lord has taught in the Word. It is to be noted that only those who have acknowledged and confessed the Lord in the world can confess and acknowledge Him in the other life; for what a man is in regard to acknowledgment and confession therefrom in the world, such he remains after death. Some believe that those who have had no faith in the world will nevertheless receive faith in the other life when they hear from others and themselves see that it is true, for instance, that there is a God, that the Lord is the Saviour of the world, that the Word is holy, and the like; but I can testify that those who have had no faith in the world are incapable of having faith after death, even when they both hear from the angels and see with their own eyes that it is true. I have seen this tried with many who had not believed, that they might be induced to believe, but in vain; which made clear that what a man is when he dies such he remains to eternity. And this is what is meant by the five foolish virgins who had no oil in their lamps, but who wished to get oil for themselves; but when they had bought it and had come to the house of the wedding feast they were not admitted. "To buy oil" signifies to acquire good of love for oneself after death. There are many such who acquire for themselves something after death, when they have become spirits; but this does not remain, because it has not been interiorly rooted, as it is in such as acquire those things in the world. [2.] "Those bought from the earth" signify those who, having been instructed, have

received acknowledgment of the Lord in the world, because “to buy” signifies to acquire knowledges of truth and good, which is done by instruction; thus “those bought” signify here those who having been instructed receive. That “to buy and to sell” signify to acquire for oneself knowledges of truth and good and to communicate them to others, may be seen above (n. 840). Those who having been instructed have received the faith of God are called by the Lord “bought,” because those who have been estranged by falsities are called “sold;” and for this reason those who have been led from falsities to truths, thus who have been delivered by the Lord from hell and have been led to heaven are called “the redeemed,” and the Lord is called “the Redeemer.” “To redeem” signifies in reference to the Lord to rescue from evils and to deliver from falsities, that is, from hell, and thus it signifies to reform and regenerate (as may be seen above, n. 328). “To redeem by His blood” signifies conjunction with the Divine through acknowledgment of the Lord, and through reception of Divine truth from Him (see n. 328, 329). The Lord is called “the Redeemer” in reference to the Divine Human (see also above, n. 328[*f*]).

VERSES 4, 5.

861. *“These are they that were not defiled with women, for they are virgins. These are they that follow the Lamb whithersoever He goeth. These were bought from among men, first-fruits to God and the Lamb. And in their mouth was found no guile; for they are spotless before the throne of God.”*

4. *“These are they that were not defiled with women”* signifies *those who have not falsified the truths of the Word* [n. 862]; *“for they are virgins”* signifies *for the reason that they are in an affection for truth for the sake of truth* [n. 863]; *“these are they that follow the Lamb whithersoever He goeth”* signifies *those who have been conjoined to the Lord by an acknowledgment of His Divine Human, and by a life according to His commandments* [n. 864]; *“these were bought from among men, first-fruits to God and the Lamb,”* signifies *those received in the New Church by the Lord* [n. 865].
5. *“And in their mouth was found no guile”* signifies *that they are averse to thinking falsities and persuading to them* [n. 866]; *“for they are spotless before the throne of God”* signifies *that in the sight of angels they are without falsities from evil* [n. 867].

862. [*Verse 4.*] *“These are they that were not defiled with women”* signifies *those who have not falsified the truths of the Word.*—This is evident from the signification of “to be defiled and contaminated with women,” as meaning to falsify the truths of the Word, since this has the same signification as “to commit whoredom” and “to play the harlot.” That “whoredoms,” “harlotries,” and “adulteries,” which are so often mentioned in the prophecies

of the Word, signify falsifications and adulterations of the truth and good of the doctrine of the church, thus of the Word, may be seen above (n. 141, 161, 511, 695[d], 803[a]); therefore it is added "for they are virgins," which signifies that they are in an affection or love for truth for the sake of truth. It is said that these hundred forty-four thousand "are not defiled with women, for they are virgins," because these hundred forty-four thousand mean all who are in truths from good; and those who are in truths from good cannot falsify truths, because good opens the spiritual mind, which receives light from heaven and enlightens the natural mind; therefore when truths appear they are acknowledged and accepted, and falsities are rejected. It is wholly different with those who are in truths without good. Such are in falsities, although they believe themselves to be in truths. For truths without good have no light or life; consequently they are inwardly as it were black and dead; and therefore when interiorly regarded by such they are either falsified or are scattered as if they were nothing. Such are the truths of the Word with those who are in faith separated from charity. Whenever such persons speak according to the sense of the letter of the Word they can speak nothing else than truths, since all things of the Word are truths; and yet those things that constitute the sense of the letter are appearances of truth that are provided for the simple-minded and for little children, and therefore are adapted to their apprehension. But when one who is in faith separated from charity interiorly examines these appearances of truth and undertakes to draw forth their genuine meaning or genuine truth he falls into falsities, by which he destroys the very truths of heaven, and thus closes heaven to himself. It is otherwise with those who are in truths from good; for such are continually enlightened by the Lord; for the Lord flows into good, and through good into truths in man; but not into truths without good, thus not into faith without charity.

863[α]. "*For they are virgins*" signifies *for the reason that they are in an affection for truth for the sake of truth.*—This is evident from the signification of "virgins," as meaning affections for truth, which are called spiritual affections for truth. For there are natural affections for truth which exist in almost every one, especially during childhood and youth. But natural affections for truth have reward as an end, at first reputation, and afterwards honor and gain. These are not the affections here meant by "virgins," but spiritual affections for truth are meant, which are such as have for their end eternal life and the uses of that life. Those

who are in such affections love truths because they are truths, thus apart from the world's glory, honor, and gains; and those who love truths apart from such considerations love the Lord; for the Lord is in man in the truths that are from good. For that which goes forth from the Lord as a Sun is Divine truth, and that which goes forth from the Lord is the Lord; consequently he that receives truth from a spiritual love because it is truth receives the Lord. Therefore of such it is said "these are they that follow the Lamb whithersoever He goeth." Moreover, such are meant by the Lord in these words in *Matthew*:

"The kingdom of the heavens is like unto a treasure hidden in a field, which a man having found hideth, and in his joy goeth and selleth all things whatsoever he hath, and buyeth the field. Again, the kingdom of the heavens is like unto a man that is a merchant seeking goodly pearls, who, when he had found one pearl of great price, went and sold all that he had, and bought it" (xiii. 44-46).

"The treasure hidden in a field" and "the pearls" signify the truths of heaven and the church; and the "one pearl of great price" signifies acknowledgment of the Lord. An affection for truths because they are truths is meant by "the man went in his joy and sold all that he had, and bought the field" in which the treasure was hidden, also by "the merchant's going and selling all that he had, and buying the pearl of great price." [2.] Those who are in a spiritual affection for truth are called "virgins" from the marriage of good and truth which is the source of marriage love; for a "wife" means affection for good, and a "husband" understanding of truth; moreover, females and males are so born. As virgins, then, love to be conjoined to men, in whom is an understanding of truth, so they signify affections for truth. (But on this see more fully in *Heaven and Hell*, n. 366-386, where Marriages in the Spiritual World are treated of.) This makes clear what "virgins" signify in the following passages in the Word. In *Lamentations*:

"The ways of Zion do mourn because they come not to the feast; all her gates are desolated, her priests moan, her virgins are sad, and she herself is in bitterness. . . . The Lord hath cast down all my mighty men in the midst of me; He hath proclaimed against me an appointed time for breaking my young men. The Lord hath trodden the wine-press for the virgin daughter of Zion. . . . Hear, I pray, all ye people, and behold my grief; my virgins and my young men have gone into captivity" (i. 4, 15, 18).

This describes the devastation of Divine truth in the church, "Zion," of which this is said signifying the church, where the Lord reigns by Divine truth. "The ways of Zion do mourn" signifies that Divine truths are no longer sought; "no one comes to

the feast" signifies that there is at that time no worship; "all her gates are desolated" signifies that there is no approach to truths; "her priests moan, her virgins are sad," signifies that affections for good and affections for truth are destroyed; "He hath cast down all my mighty men in the midst of me" signifies that all power of truth against falsities has perished; "He hath proclaimed against me an appointed time" signifies its last state, when the Lord is about to come; "for breaking my young men" signifies when there is no longer any understanding of truth; "the Lord hath trodden the wine-press for the virgin daughter of Zion" signifies when all the truths of the Word are falsified; "my virgins and my young men have gone into captivity" signifies when all affection for truth and understanding of truth have perished through falsities. [3.] In the same,

"The elders of the daughter of Zion sit upon the ground; they keep silence; they have cast up dust upon their head; they have girded themselves with sackcloth; the virgins of Jerusalem have made their head to hang down to the ground. . . . What shall I testify unto thee, to what shall I liken thee. . . . O virgin daughter of Zion? They have lain. . . in the streets, the boy and the old man; my virgins and my young men have fallen by the sword" (ii. 10, 13, 21).

These words, too, describe the devastation of Divine truth in the church, "the daughter of Zion" meaning the church in which the Lord reigns by Divine truth; grief on account of its devastation is described by "sitting upon the ground," "the elders being silent," "casting up dust upon the head," "girding themselves with sackcloth," and "making the head to hang down to the ground." "The elders of the daughter of Zion" signify those who have been in Divine truths; "the virgins of Jerusalem" signify those who have taught truths from an affection for truth; "they have lain in the streets, the boy and the old man," signifies that innocence and wisdom have been destroyed, together with Divine truths; "my virgins and my young men have fallen by the sword" signifies that all affection for truth and all understanding of truth have perished through falsities, "virgin" meaning an affection for truth, "young man" understanding of truth, and "to fall by the sword" to perish through falsities. [4.] In the same,

"Our skins are become black like an oven because of the tempests of famine; the women in Zion have been ravished, the virgins in the cities of Judah; the princes have been hanged up by their hand; the faces of the elders have not been honored" (v. 10-12).

In this like things are involved. What is signified by "the

women in Zion," "the virgins in the cities of Judah," and "the princes and old men," has been explained above (n. 540, 555, 655). In *Amos*:

"Behold the days shall come. . . in which I will send a famine in the land, not a famine for bread nor a thirst for waters, but for hearing the words of Jehovah. . . . In that day shall the fair virgins and the youths faint for thirst" (viii. 11, 13).

This describes a lack of Divine truth. That lack is meant by "famine" and by "thirst;" therefore it is said, "not a famine for bread nor a thirst for waters, but for hearing the words of Jehovah." That affection for truth and understanding of truth will cease because of this lack is signified by "in that day shall the fair virgins and the young men faint for thirst." [5.] In *Isaiah*:

"Blush, O Zidon, the sea hath said, the stronghold of the sea, saying, I have not travailed, neither brought forth; I have not trained up young men, I have not brought up virgins" (xxiii. 4).

"Zidon and Tyre" mean the church in respect to knowledges of good and truth; and the "sea" and "the stronghold of the sea" mean the natural where such knowledges are. That none are reformed by such knowledges is signified by "I have not travailed, neither brought forth;" and that consequently there is no understanding of truth and no affection for truth is signified by "I have not trained up young men, I have not brought up virgins." [6.] In David:

God "shut up His people to the sword, and was wroth with His inheritance. The fire hath devoured her young men, and her virgins are not wedded. Her priests have fallen by the sword" (*Psalms* lxxviii. 62-64).

This, too, treats of the devastation of the church by falsities and evils. "God shut up His people to the sword, and was wroth with His inheritance," signifies that the church perished through falsities and evils, the "sword" meaning the destruction of truth by falsities, "to be wroth" destruction by evils, the "people" those of the church who are in truths, and "inheritance" those who are in goods, but here those who are in falsities and evils. "The fire hath devoured her young men" signifies that love of self and consequent pride of self-intelligence have destroyed the understanding of truth; "her virgins are not wedded" signifies that the affections for truth have perished through non-understanding of truth; "her priests have fallen by the sword" signifies that the goods of the church, which are the goods of works, of charity, and of life, have been destroyed by falsities. [7.] In Moses:

“Without shall the sword bereave, and from the chambers terror, both young man and virgin, the suckling with the old man” (*Deut.* xxxii. 25).

“Without shall the sword bereave, and from the chambers terror,” signifies that falsity and evil, which are from within, shall devastate both the natural and the rational man; “young man and virgin” signify understanding of truth and affection for it; “the suckling with the old man” signifies innocence and wisdom [8.] In *Jeremiah*:

“By thee I will scatter nations, and by thee I will destroy kingdoms; by thee I will scatter the horse and his rider; by thee I will scatter the chariot and him that is carried therein; . . . by thee I will scatter the old man and the boy; by thee I will scatter the young man and the virgin; by thee I will scatter the shepherd and his flock; by thee I will scatter the husbandman and his team; by thee I will scatter the governors and the leaders” (li. 20-23).

This is said of Jacob and Israel, by whom is meant in the highest sense the Lord, who was to destroy the evils and falsities that bore rule in the church about the time of His coming; the “nations” and “kingdoms” that He will scatter signify evils and falsities in general; “the horse and his rider” signify reasonings from falsities against truths; “the chariot and him who is carried therein” signify falsities of doctrine; “old man and boy” signify falsities confirmed and not confirmed; “young man and virgin” signify understanding of falsity and affection for it; “the shepherd and his flock” signify those who teach and those who learn; “the husbandman and his team” have a like signification; “governors and leaders” signify the principles of falsity and evil. [9.] In *Ezekiel*:

“Jehovah said, . . . Go through the midst of the city, and through the midst of Jerusalem. . . . Slay to destruction the old man, the young man and the virgin, and the infant and the women; but come not against any man upon whom is the seal” (ix. 4, 6).

This describes the devastation of all things pertaining to the church; “Jerusalem” signifies the church; “the old man, young man, virgin, infant, and women,” signify all things of the church, the “old man” wisdom, the “young man” intelligence, the “virgin” affection for truth, the “infant” innocence, “women” good conjoined to truths; “to slay to destruction” signifies to destroy utterly. That these things did not happen, but were merely seen by the prophet when he was in the spirit, is evident from the preceding verses, in which the abominations of the house of Israel and Judah are set forth under various forms and objects; and as these things did not happen, but were merely seen, it is clearly evident

that "old man, young man, virgin, infant, and women," have this signification. What is signified by "come not against any man upon whom is the seal" may be seen above (n. 427[*a*]). [10.] In *Joel*:

"They have cast lots upon my people, and they have given a boy for a harlot, and have sold a girl for wine which they drank" (iii. 3).

"To cast lots upon the people" signifies to disperse the truths of the church by falsities; "to give a boy for a harlot" signifies to falsify the truths of the Word; "to sell a girl for wine" signifies to falsify the goods of the Word; "which they drank" signifies becoming imbued with falsity. [11.] In *Zechariah*:

"The streets of the city were filled with boys and girls playing in my streets" (viii. 5).

"Boys and girls" signify the truths and goods of innocence, such as are the truths and goods of the Word, which essentially constitute the church; "streets of the city" signify doctrinals, for which reason the ancients taught in the streets; and "to play in the streets" signifies to be glad and rejoice from doctrinals. [12.] In *Jeremiah*:

"Again will I build thee, . . . O virgin Israel; . . . then shall the virgin be glad in her dance, and the young men and old men together" (xxxi. 4, 13).

"The virgin Israel" signifies the church from an affection for truth; "then shall the virgin be glad in the dance" signifies the gladness of heart of those who are in a spiritual affection for truth, since all spiritual gladness is from an affection for truth; and this is why the expressions "to play," "to dance," "to sing," and the like, are used in the Word in reference to virgins and girls.

[*b.*] [13.] Because the church is a church from a spiritual affection for truth, which is a love of truth for the sake of truth, the following expressions are frequently used in the Word:

- "The virgin of Israel" (as in *Jer.* xviii. 13; xxxi. 4, 21; *Amos* v. 2);
- "The virgin daughter of Zion" (*2 Kings* xix. 21; *Isa.* xxxvii. 22; *Lam.* i. 4; ii. 13);
- "The virgin daughter of my people" (*Jer.* xiv. 17);
- "The virgin daughter of Zidon" (*Isa.* xxiii. 12);
- "The virgin daughter of Egypt" (*Jer.* xlvi. 11);
- Also "the virgin daughter of Babylon" (*Isa.* xlvii. 1).

In David:

"They have seen thy goings, O God, the goings of my God, my King, in the sanctuary. The singers went before, the minstrels after, in the midst of virgins playing on timbrels" (*Psalms* lxxviii. 24, 25).

This is said of the Lord, who is here meant by "my God" and

“my King,” and His coming is meant by “His goings in the sanctuary,” “the singers, minstrels, and players on timbrels,” signify all who are of the Lord’s spiritual and celestial kingdom, “the virgins singing,” those who are of His spiritual kingdom, and “the minstrels and players on timbrels” those who are of His celestial kingdom; they are called “virgins” from affection for truth and good; and “to sing and to play on instruments and on timbrels” describes the gladness and joy of heart of such, for instruments played by beating and by wind depict the joy of those who are of the celestial kingdom; while stringed instruments and singing depict the gladness of those who are of the spiritual kingdom. [14.] In the same,

“King’s daughter’s are among thy precious women; on thy right hand standeth the queen in the best gold of Ophir. Hear, O daughter and see, incline thine ear. . . . Then shall the king delight in thy beauty; for he is thy lord, therefore bow thyself down to him. The daughter of Tyre [shall send] a gift, the rich of the people shall intreat thy faces. . . . The king’s daughter is all precious within, her clothing is inwrought with gold; she shall be brought unto the king in brodered work; the virgins that follow her, her companions, shall be brought unto him; with joy and exultation they shall be brought, they shall come into the king’s palace” (*Psalm* xlv. 9-15).

It is evident from the verses that precede (2-8), and from those that follow (16, 17), that this is said of the Lord. “King’s daughters” signify affections for Divine truth; “the queen that was at his right hand in the best gold of Ophir” signifies heaven and the church, which are in Divine truths from Divine good; “to hear, to see, and to incline the ear,” which is said of the king’s daughter, signifies to hearken, to perceive, and to obey, thus to understand, to do, and to be wise, from the Lord. That she will then be acceptable to the Lord is signified by “then shall the king delight in thy beauty,” “beauty” is predicated of affection for truth, for this is what constitutes the beauty of angels; “therefore bow thyself down to him” signifies worship from a humble heart. “And the daughter of Tyre shall send a gift” signifies worship by those who are in knowledges of truth; “the rich of the people shall intreat thy faces” signifies adoration by those who are in intelligence from these knowledges; “the king’s daughter is all glorious within” signifies spiritual affection for truth, which is called “glorious” from abundance of truth, while “within” signifies what is spiritual; “her clothing is inwrought with gold” signifies investing truths formed from the good of love; “she shall be brought unto the king in brodered work” signifies appearances of truth, such as are in the sense of the letter of the Word;

“the virgins that follow her, her companions,” signify spiritual-natural affections for truth which are of service; “with joy and exultation they shall be brought, they shall come into the king’s palace,” signifies with heavenly joy into heaven, where the Lord is. [15.] Because “king’s daughters” signified spiritual affections for truth, and their “garments” signified truths in the outmost order, such as the truths of the Word are in the sense of its letter,

The king’s daughters that were virgins were formerly clothed in robes of divers colors, as is said of Tamar the daughter of David (2 *Sam.* xiii. 18).

In *Zechariah*:

“How great is His goodness, and how great is His beauty! Corn maketh the young men to grow, and new wine the virgins” (ix. 17).

This, too, is said of the Lord; and “his goodness and beauty” mean the Divine good and the Divine truth. “Corn maketh the young men to grow, and new wine the virgins,” signifies that understanding of truth and affection for truth are formed by good and truth from Him. It is evident from these passages that “virgins” signify in the Word affections for truth, likewise from other passages

(As *Isa.* lxii. 5; *Jer.* ii. 32; *Joel* i. 7, 8; *Psalms* cxlviii. 12; *Judges* v. 30).

[16.] Because a “virgin” signified an affection for the genuine truth of the church, which is wholly in accord with the good of love, it was commanded

That the high priest should not take to wife a widow, or one divorced, or one polluted, a harlot, but a virgin of his own people, lest he profane his seed (*Lev.* xxi. 13-15; also *Ezek.* xlv. 22).

The particulars of this may be seen explained above (n. 768[*d*]). It was because “virgin” signifies an affection for genuine truth, and her defilement signifies falsification of Divine truth, that fornication was so severely forbidden, that

“If any one should entice a virgin...and lie with her he should pay her a dowry to be a wife for himself; but if her father should refuse to give her..., he should weigh him silver according to the dowry of virgins” (*Exod.* xxii. 16, 17; *Deut.* xxii. 28, 29).

This may be seen explained in the *Arcana Caelestia* (n. 9181-9186).

[17.] Because affection for truth and understanding of truth constitute a marriage, like that of a virgin espoused and married to a man, and these afterwards make one, like will and understanding, or affection and thought, or good and truth, in every man, and because diverse affections cannot be conjoined to one and

the same thought, or diverse wills to one and the same understanding, or diverse truths of the church to one and the same good of love, without causing falsifications and dispersions of truth, so lying with a virgin who was betrothed was made a crime punishable with death, according to this command in Moses :

If a man lie in a city with a damsel that is a virgin betrothed to a husband, both shall be stoned ; but if in the field the man alone shall die, there shall attach to the damsel no crime worthy of death (*Deut.* xxii. 23-27).

“Lying together in the city” signifies an adulteration of the good and truth of doctrine from the Word, for a “city” means doctrine, and “stoning” was a punishment for harm done to truth of doctrine. But “lying together in the field” signifies falsification of the truth of the church before it has been accepted as a doctrinal ; and this is not an adulteration of its good, since a “field” means the church, in which truth at first is implanted and afterwards it grows, and at length becomes a matter of doctrine ; and for this reason the man only should die. From this it can also be seen that “virginity” signifies an undefiled affection for truth

(As in *Lev.* xxi. 13 ; *Deut.* xxii. 13-21 ; *Ezek.* xxiii. 3, 8).

864. *“These are they that follow the Lamb whithersoever He goeth”* signifies *those who have been joined to the Lord by an acknowledgment of His Divine Human, and by a life according to His commandments.*—This is evident from the signification of “the Lamb,” as meaning the Lord in relation to the Divine Human (see above, n. 314) ; also from the signification of “following Him whithersoever He goeth,” as meaning to acknowledge His Divine and to do His commandments. “To follow the Lord” has the same signification as “to go or to walk after Him.” That “to go or walk after the Lord” signifies to acknowledge, to obey, and to act and live from Him and with Him, may be seen above (n. 787). This is the signification of “following the Lord,” because no one can follow the Lord from self, but only from the Lord Himself. For the Lord draws after Him the man who from freedom wills to follow ; but He can draw no one who does not will to follow Him. For the Lord so operates in man that man may follow Him as if of himself ; thus does the Lord flow into man’s freedom ; and this He does for the sake of the reception and implantation of truth and good in man and consequent reformation and regeneration. For unless it appeared to man that he followed the Lord as if of himself, that is, acknowledged

His Divine and did His commandments as if of himself, there would be no appropriation and conjunction, and thus no reformation and regeneration. For every thing that man receives in freedom, that is, as if of himself, whether it be what he thinks and speaks or what he wills and does as if of himself, that enters into the man and becomes as if it were his. And yet man ought to believe, as the matter really is in itself, that he does these things not from himself but from the Lord; and this is why it is said that he must act not of himself but as if of himself. Another reason for this is that man has no perception of the Lord's operation into his will and into his thought therefrom; for man knows nothing about his conjunction with angels; consequently he supposes that whatever he wills and thinks he wills and thinks from himself; therefore he cannot know otherwise than that this is done by himself; and yet all good flows in, that which he thinks, that which he wills, and that which he consequently does. And as he knows this from the doctrine of the church, namely, that all good is from God, he ought to believe that he does not do good of himself, although he does it as if of himself. This is meant by what the Lord taught in *Mark*:

“So is the kingdom of God as if a man should cast seed upon the earth, and should then sleep and rise night and day, and the seed should spring and grow up he knoweth not how” (iv. 26, 27).

And in *John*:

“A man can receive nothing unless it be given him from heaven” (iii. 27).

And in the same,

“He that abideth in Me and I in him, the same beareth much fruit; for without Me ye can do nothing” (xv. 5).

[2.] To acknowledge the Lord's Divine Human and to do His commandments is to follow Him, because only those who do this can be conjoined to the Lord. That every one is conjoined to the Lord according to the acknowledgment and confession of Him from the heart and according to the life, can be seen from this, that all angels of heaven acknowledge no other Divine than the Divine of the Lord, and all angels of the heavens live according to the laws of order, which are His commandments, that is, they live in the Divine that goes forth from the Lord, which is called Divine truth. Because they so live they live in a heavenly aura, or in a heavenly ether, into which none can be admitted except those who are in life from the Lord. If any others were to enter into that ether it would be like letting mice into a pipe out of which the air has been exhausted. [3.] All this makes clear

what is signified in the spiritual sense by "following the Lord whithersoever He goeth." "To follow Him" has the same signification in the following passages. As in *John*:

Jesus said, "I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life" (viii. 12).

"I am the light of the world" signifies that He is Divine truth itself; "he that followeth Me" signifies he that acknowledges His Divine and does His commandments; "shall not walk in darkness" signifies that he shall not be in falsities; "but shall have the light of life" signifies that he shall be in Divine truths, which teach man eternal life and lead to heaven. Here evidently "to follow the Lord" does not mean to follow Him, but to acknowledge His Divine and obey Him. [4.] In the same,

When the shepherd of the sheep "hath put forth his own sheep he goeth before them and the sheep follow him, for they know his voice; but a stranger they do not follow but flee from him, for they know not the voice of strangers. . . . My sheep hear My voice, and I know them, and they follow Me" (x. 4, 5, 27).

Here, also, "to follow the Lord" means to acknowledge His Divine and to obey Him; for it is said, "He goeth before His own sheep and the sheep follow Him and know and hear His voice;" "to know and hear the Lord's voice" signifies to do His commandments. [5.] In the Gospels:

"Whosoever wisheth to come after Me let him deny himself. . . and follow Me" (*Matt.* xvi. 24; *Mark* viii. 34; *Luke* ix. 23).

Evidently "to go after the Lord and to follow Him" is to deny self; and to deny self is to be led not by self but by the Lord; and he denies self who shuns and turns away from evils because they are sins; and when man turns away from evils he is led by the Lord; for he does the Lord's commandments, not from self but from the Lord. "To follow the Lord" has the same signification elsewhere

(As in *Matt.* xix. 21, 28; *Mark* ii. 14, 15; iii. 7, 8; x. 21, 28, 29; *Luke* xviii. 22, 28; *John* xii. 26; xiii. 36, 37; xxi. 19-22).

[6.] All this makes clear that "to follow the Lord" is to be led by Him and not by self; and only those who are not led by self can be led by the Lord; and every one is led by self who does not shun evils because they are contrary to the Word and thus contrary to God; consequently because they are sins and are from hell. Every one who does not thus shun and turn away from evils is led by self; and for the reason that the evil that is

in man by heredity constitutes his life, because that is his own (*proprium*); and until such evils have been taken away man does all things from them, thus from self. But it is otherwise when evils have been taken away, which is done when he shuns them because they are infernal; then the Lord enters with truths and goods from heaven, and leads him. The chief reason is that every man is his own love; and man, in respect to his spirit, which lives after death, is nothing else than the affection which is of his love, and all evil is from his love, and thus belongs to his love; from which it follows that a man's love or affection can be reformed only by a spiritual shunning of evils and turning away from them, which is shunning them and turning away from them because they are infernal. From all this it can now be seen what it is "to follow the Lord whithersoever He goeth."

865. "*These were bought from among men, first-fruits to God and the Lamb,*" signifies *those received in the New Church by the Lord*—This is evident from the signification of "those bought by the Lord," as meaning those who receive instruction from the Word, especially respecting the Lord, and who live according to it (see above, n. 860). The same are meant by those called "redeemed by the Lord;" and "the redeemed" are those who have been regenerated by the Lord, and these are those who follow the Lord, that is, are led by Him (of whom just above). Also from the signification of "first-fruits of God and the Lamb," as meaning those who have given themselves to the Lord and have been adopted by Him. That those who are of the New Church are meant is evident from their being called "first-fruits to God and to the Lamb," since those who are received in that church acknowledge the Lord's Divine Human and live according to His commandments. No others are received in the New Church which is called "the New Jerusalem," because those who do not believe this and live thus are not in accord with the life of heaven, nor with the light there, nor with the heat there: for the light there is Divine truth, which is the source of all intelligence and wisdom; and the heat there is Divine good, which is the source of all love and charity. All man's affection and thought therefrom not only is within him and constitutes his life but is also outside of him and constitutes the sphere of his life. This is why heaven is divided into societies according to the varieties of affections and their thoughts; consequently unless the affections and the thoughts therefrom (which are formed solely by acknowledgment of the Lord and a life according to His commandments) are spiritual they cannot be admitted into any society of heaven,

for they are repugnant thereto; and this is why those who do not acknowledge the Lord's Divine Human and do not live according to His commandments in the Word cannot be associated with the angels of heaven. That this is so has been proved to me by much experience. There were some who had the same idea of the Lord as of any other man, and had lived in the faith of the present day, which is cogitation (or thought) without any good of life. As these believed that eternal life is merely being admitted into heaven, so according to their wish they were admitted into a certain society; but as soon as the light of heaven struck their eyes, their sight, and at the same time their understanding, began to be wholly darkened, and they began to fall into stupor and foolishness; and when the heat of heaven breathed upon them they began to be tormented in a direful manner, and their head and limbs began to writhe like serpents; consequently they cast themselves downwards, swearing that admission to heaven, unless they were in the light and heat of heaven, was hell to them, and that they had not known that every one has heaven from love and its faith, or from a life according to the Lord's commandments in the Word, and from faith in the Lord, and not at all from faith without the life of faith, which is charity. [2.] Let it now be told briefly what "first-fruits" signify in the Word. The signification of first-fruits is the same as that of "first-born;" but "first-born" is predicated of animals, and "first-fruits" of vegetables; thus "the first-born" are such as are born first, and "first-fruits" are from the first products; and both of them signify the spiritual good that is first formed, which in itself is truth from good which is from the Lord. This has its origin in the fact that there are two minds in man, a natural mind and a spiritual mind. From the natural mind alone nothing is produced but evil and its falsity; but as soon as the spiritual mind is opened, good and its truth are produced; and that which is first produced is meant by the "first-born" and the "first-fruits." And as all things that are born and produced from the spiritual mind are from the Lord and not from man, these were sanctified to Jehovah, that is, to the Lord, because they were His, and thus were holy. And as that which is born or produced first signifies all things that follow in their order, as a leader is followed by his people, or a shepherd by his flock, so the giving of the first-born and the first-fruits to the Lord signified that all the rest were also His. [3.] But that this may come yet more clearly into the understanding let it be noted that the merely natural mind is formed to the idea or

image of the world, but the spiritual mind to the idea or image of heaven; also that the spiritual mind is not opened to any man, except by acknowledgment of the Lord's Divine and by a life according to His commandments; and until this mind has been opened no good and no truth therefrom are produced; but as soon as it is opened these are produced, and what is produced is from the Lord. Therefore the first thing that is produced is called holy, and signifies that all things that are afterwards produced are holy. This makes clear that the opening of the womb or matrix signifies the opening of the spiritual mind. This signification of opening the womb or matrix is from correspondence, the womb corresponding to the good of celestial love. (On this correspondence see above, n. 710[d], and in the *Arcana Caelestia*, n. 4918, 5050-5062.)

[4.] Because this is what is signified by "first-fruits," and because the things pertaining to the harvest, as wheat, barley, and the rest, and also wool, signified the goods and truths of heaven and the church, and the clean and useful beasts had the same signification, so the first-born of the latter and the first-fruits of the former were given to the Lord; and as the high priest represented the Lord in relation to His priestly function, which is the good of love, these things were given to that priest, and thus all things that were products of the corn, wine, and oil were made holy. But respecting these first-fruits see the statutes for the sons of Israel in the law of Moses; as respecting the first of the products of all corn, of oil, of wine, of the fruit of the tree, also of the fleece, likewise of the first-born of the flock and the herd; and that these were given as holy to Jehovah, and by Jehovah to Aaron, and after him to the high priest

(*Exod.* xxii. 29; *Num.* xiii. 20; xv. 17-22; xviii. 8-20; *Deut.* xviii. 4; xxvi. 1 to the end):

also concerning the feast of the first-fruits of harvest and of the first-fruits of bread

(*Exod.* xxiii. 14-16, 19, 26; *Lev.* xxiii. 9-15, 20-25; *Num.* xxviii. 26 to the end; and elsewhere).

[5.] From all this it can now be seen that "first-fruits to God and to the Lamb" mean those who will be of the New Church which is called "the New Jerusalem," who acknowledge the Lord's Divine Human and live a life of love, that is, a life according to the Lord's commandments in the Word. In such and in no others is the spiritual mind opened; therefore no others are led by the Lord, or "follow Him whithersoever He

goeth." That "God and the Lamb" means in the *Apocalypse* the Lord in relation to the Divine itself, and at the same time in relation to the Divine Human, may be seen above (n. 297, 314, 343, 460, 482).

866. [Verse 5.] "*And in their mouth was found no guile*" signifies that they are averse to thinking falsities and persuading to them.—This is evident from the signification of "mouth," as meaning thought and speech therefrom, and thus persuasion; (see above, n. 580, 782, 794); also from the signification of "guile," as meaning to deceive and mislead purposely, thus from an intention of the will; consequently to think falsities and persuade to them designedly, which destroys man forever. That such things have no place in those who are led by the Lord or who follow Him is signified by "in their mouth is found no guile." For the Lord is Divine truth united to Divine good; and all who are in the Lord, who are those who acknowledge His Divine Human and do His commandments, are in the Divine truth and in the Divine good; and as thinking falsities is contrary to Divine truth, and wishing to persuade to them is contrary to Divine good, such are averse to so doing. [2.] What else "guile" signifies in the Word can be seen from the passages where it is mentioned, as in the following. In *John*:

Jesus said of Nathaniel as he was coming to Him, "Behold an Israelite indeed, in whom is no guile" (i. 47).

An "Israelite" signifies one who is in the good of charity, and from that in truths, thus one who is in truths from good. Such are meant also by "the hundred forty-four thousand who follow the Lord," in whose mouth is found no guile; so here "guile" has the same signification. [3.] In *Zephaniah*:

"The remnant of Israel shall not do perversity nor speak a lie, neither shall a tongue of guile be found in their mouth" (iii. 13).

"The remnant of Israel," the same as "an Israelite indeed," means those who are in spiritual faith, because they are in the good of charity; "to speak a lie" signifies to teach falsity from ignorance of truth; but "guile" signifies falsity that is not from ignorance of truth, but from a deliberate and intentional deception, as is the case with the wicked. [4.] Likewise in the following passages:

"He did no violence, neither was guile in His mouth" (*Is.* liii. 9); which is said of the Lord.

"He shall redeem my soul from guile and violence" (*Psalms* lxxii. 14).

"The rich are full of violence, and the inhabitants thereof speak a lie ; and as to their tongue guile is in their mouth" (*Micah* vi. 12).

"They fill their masters' house with violence and guile" (*Zeph.* i. 9).

"Men of bloods and of guile shall not live out half their days" (*Psalms* lv. 23).

"Thou wilt destroy those that speak a lie ; the man of bloods and of guile Jehovah will abhor" (*Psalms* v. 6).

"Violence and blood" signify perversion of truth and falsification of the Word ; and "guile" signifies doing this purposely.

Jehovah, "give ear to my prayers, that are apart from lips of guile" (*Psalms* xvii. 1).

"Keep thy tongue from evil, and thy lips from speaking guile" (*Psalms* xxxiv. 13).

"If my lips should speak iniquity, and my tongue should speak guile" (*Job* xxvi. 4).

"Deliver my soul, O Jehovah, from a lip of falsehood, from a tongue of guile? What shall be given to thee, what shall be added to thee, thou tongue of guile?" (*Psalms* cxx. 2, 3.)

"Thou openest thy mouth to evil, and with thy tongue thou framest guile" (*Psalms* l. 19).

"The mouth of the wicked, the mouth of guile they have opened against me ; they have spoken against me with a tongue of lies" (*Psalms* cix. 2).

"Thy tongue thinketh wickednesses like a sharp razor working guile" (*Psalms* lii. 2, 4).

"They mock every one with his companion, and they speak not truth ; they have taught their tongue to speak a lie ; . . . it is their's to dwell in the midst of guile ; through guile they have refused to know Me" (*Jer.* ix. 5, 6).

"Lips and tongue" with which they speak falsehood and guile signify the thought with intention to persuade to falsities against truths, and to mislead ; the lips and the tongue having the same signification as the mouth.

"Blessed is the man unto whom Jehovah imputeth no iniquity, and in whose spirit there is no guile" (*Psalms* xxxii. 2) ;

"The words of his mouth are iniquity and guile ; he ceaseth from understanding and doing good" (*Psalms* xxxvi. 3) ;

To speak iniquity and talk guile (*Job* xiii. 7) ;

"iniquity" having reference to evil, and "guile" to its falsity.

"From the man of guile and perversity deliver me," O Jehovah (*Psalms* xliii. 1).

"The clean in hands and pure in heart, who doth not lift up his soul to vanity, and sweareth not with guile" (*Psalms* xxiv. 4).

"They think words of guile against the quiet in the land, they opened their mouth exceedingly against me" (*Psalms* xxxv. 20, 21).

"Wickednesses are in the midst thereof, fraud and guile depart not from her street" (*Psalms* lv. 11).

"Thou hast trodden down all them that err from Thy statutes, for their guile is a lie" (*Psalms* cxix. 118).

"This people turneth itself away, Jerusalem is perpetually turned away, they hold fast to guile, they refuse to return ; I have hearkened and heard, but they speak not aright" (*Jer.* viii. 5, 6).

In these passages "guile" does not mean guile in the natural sense, which consists of deceitful plotting and malicious falsehood against another, but guile in the spiritual sense, in which "guile" means thought from the intention of the will, or intentionally and deliberately speaking falsities and persuading to them, and thereby destroying the soul. [5.] Likewise respecting the prophets, in *Jeremiah*:

"Is it not in the heart of the prophets that prophesy falsehood, even of the prophets of the guile of their own heart?" (xxiii. 26.)

In the same,

The prophets, "they prophesy unto you a vision of falsehood and divinations, and a thing of nought, and the guile of their own heart" (xiv. 14).

In the spiritual sense "prophets" signify those who teach truths from the Word and doctrine, and thus in an abstract sense the Word in respect to doctrine, therefore in the contrary sense, as in these passages, they signify those who teach falsities, thus those who falsify the truths of the Word; and to do this intentionally is meant by "the guile of their heart." [6.] That "guile" means in the spiritual sense intentional falsification of the truths of the Word, from a desire to mislead, is evident in *Hosea*:

"Ephraim hath compassed Me about with falsehood, and the house of Israel with guile" (xi. 12).

"Ephraim" signifies the understanding of the truths of the church; and "the house of Israel" the church itself; so "guile" and "falsehood" signify persuading to falsities with intention and desire. [7.] In the same,

"They are become like a deceitful bow; their princes shall fall by the sword, from the rage of their tongue" (vii. 16).

And in David:

"They are turned aside like deceitful bows" (*Psalms* lxxviii. 57).

They are compared to a "deceitful bow" because a "bow" signifies doctrine combating, in both senses, namely, doctrine of falsity combating against truth, and of truth against falsity, for weapons to be hurled signify falsities or truths to fight with. (That this is the signification of "bow and arrows" may be seen above, n. 357.) All this again makes evident that "guile" means guile in the spiritual sense, which is guile that is hostile to the truths and goods of the Word and of the church, thus a disposition and desire to destroy them. [8.] That a disposition and desire to destroy the truths and goods of the Word, of doctrine, and of the

church, thus to destroy them deliberately and intentionally, is signified by "guile," is evident in *Jeremiah*:

"They watch as fowlers lie in wait; they set a trap that they may catch men; as a cage full of birds so their houses are full of guile" (v. 26, 27).

In Moses:

"If a man have a purpose against his neighbor to slay him by guile, thou shalt take him from Mine altar" (*Exod.* xxi. 14).

And as this was so grievous a sin it is said in *Jeremiah*:

"Cursed is he who doeth the work of Jehovah with guile" (xlviii. 10).

"Guile" was so grievous a crime because deliberation and purpose are of the will, and whatever is of the will is of the man himself, and is called the evil of his heart, for the will is the man himself; but the thought that precedes consent, which is an act of the will, is not in man but outside of him; since the things that flow into the thought are like the objects that flow into the sight from the world, some of which are pleasing and some not pleasing; and those that are pleasing enter the delight of his life, but those that are not pleasing are cast out. So is it with every thing that flows into man's internal sight, which is of his understanding and consequent thought. If it is pleasing it enters his will and adds itself to his life; but if it is not pleasing it is cast out. [9.] It is to be noted that all evil persons have a disposition and desire, consequently a will, to destroy the truths of heaven and the church by falsities, for the reason that they are conjoined to hell, and infernal spirits burn with a lust from the delight of their love to destroy all things of heaven and the church, and this by crafty devices, which they artfully contrive and wonderfully execute, which, if described from experience, would fill many pages. This makes clear that "guile" signifies in general all evil of intention to destroy truths by falsities. (In addition, see what has been said about guile in the *Arcana Caelestia*, namely, that guile destroys everything of the spiritual and interior life in man, n. 9013; that guile, fraud, and simulation were accounted by the ancients monstrous wickedness, n. 3573; that the deceitful, when viewed by the angels, appear like serpents and vipers, n. 4532; that such are meant in the Word by "serpents" and "vipers," n. 9013; that "poison" in the Word signifies guile, n. 9013. Respecting the punishments of those who lie in wait for and deceive others by guile, n. 831, 957-960, 1273; respecting their hells, n. 830, 831, 947, 4951.)

867. "*For they are spotless before the throne of God*" signifies that in the sight of angels they are without falsities from evil.—This is evident from the signification of "being spotless," as meaning to be without falsities from evil (of which presently);

also from the signification of "before the throne of God," as meaning in the sight of angels. That "the throne of God" means heaven where the angels are may be seen above (n. 253[a]). Such appear spotless in the sight of heaven because they are led by the Lord, and the Lord continually provides that nothing false shall enter their will; falsity is admitted into the thought, but no further, and is cast out therefrom; and what is cast out from the thought does not defile the man. But what is taken therefrom by his will, that defiles; for that belongs to and comes to be of his love, thus of his life, and inheres in his deeds; and this cannot be removed except by an earnest and actual repentance of the life. For the will, and the love and life with it, and also the deeds, act as one, and are meant in the Word by the "heart;" and this is why those who are led by the Lord, or who follow Him, are "spotless." [2.] It is unavoidable that man should think what is false and what is evil, both because he is born into evils of every kind and because the doctrines of the church at this day are not doctrines of life but doctrines of faith only; and the doctrine of faith separated from the life does not teach the truths by which man's life may be reformed. But those who are in the Lord are kept in a spiritual affection for truth; and those who are in that affection may indeed receive falsities, although not with full consent, and only in such a manner and to such an extent as they are not discordant with good and its truths. Wherefore when those who are in a spiritual affection for truth imbibe falsities of any kind they easily reject them when they hear truths, either in this world or in the other. Such is spiritual affection for truth. For this reason those who are in that affection are perfected in intelligence and wisdom to eternity; and they have also a capacity to understand truths. But those who are not in that affection refuse both to understand and to listen to truths, and therefore have no ability to understand them. That this is so has been made plain to me from general experience in the spiritual world. [3.] Now as the angels of heaven have no perception of anything in man except his love, and his affections, desires, and delights therefrom, and thus his ends, on account of which he thinks in a certain way and in no other, so when they perceive within him a love of truth for the sake of the uses of life, which are ends, they see no falsities from evil; and if they chance to see falsities not from evil they know that these falsities do no harm, because there is no evil in them. Falsities from evil are real falsities, which are from hell; such falsities are in

themselves evils because they are forms of evil. [4.] In respect to the term "spotless," it signifies what is entire and without blemish, but in the spiritual sense it signifies to be without falsities from evil. On this account it was among the things forbidden that any of the seed of Aaron who had any blemish should come near the altar or enter within the veil (*Lev. xxi. 17-23*); it was also forbidden to make any sacrifice, as of oxen, calves, goats, or lambs, in which there was any blemish (*Lev. xxii. 19-25*). In both of these passages the blemishes are enumerated, by all of which falsities and evils of various kinds are signified.

VERSES 6, 7.

868. "*And I saw another angel flying in the midst of heaven, having an eternal gospel, to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people, saying with a great voice, Fear God and give Him glory; for the hour of His judgment is come; and adore Him who made the heaven and the earth and sea and fountains of waters.*"

6. "*And I saw another angel flying in the midst of heaven*" signifies *manifestation everywhere from the Lord* [n. 869]; "*having an eternal gospel*" signifies *respecting His coming and the salvation of those who believe in Him* [n. 870]; "*to proclaim unto them that dwell on the earth*" signifies *announcement respecting it to all who are of the church* [n. 871]; "*and unto every nation and tribe and tongue and people*" signifies *to all who are in the goods and consequent truths of life and doctrine* [n. 872].
7. "*Saying with a great voice*" signifies *exhortation* [n. 873]; "*Fear God and give Him glory*" signifies *to worship the Lord from His Divine truth by a life according to it* [n. 874]; "*for the hour of His judgment is come*" signifies *the separation of those who live according to Divine truths from those who do not live according to them* [n. 875]; "*and adore Him who made the heaven and the earth and sea and fountains of waters*" signifies *acknowledgment and confession of Him from whom is the all of heaven and the church, and from whom is Divine truth or the Word* [n. 876].

869. [*Verse 6.*] "*And I saw another angel flying in the midst of heaven*" signifies *manifestation everywhere from the Lord*.—This is evident from the signification of "an angel flying in the midst of heaven," as meaning manifestation from the Lord everywhere, since an "angel" signifies something from the Lord, for angels are not angels from themselves but from the Lord, for they are recipients of the Divine truth that goes forth from the Lord, and for this reason they signify in the Word Divine truths. Nor is heaven itself heaven from that which is the angel's own (*proprium*), but from the Divine that is in them (see above, n. 130[a], 200, 302). "To fly" signifies oversight and presence (see above, n. 282), but here manifestation; because it made manifest the Lord's coming, which is meant by "having an eternal gospel," and also the coming of the last judgment; and "in the midst"

signifies everywhere (see above, n. 313); from which it is clear that "the angel flying in the midst of heaven" signifies manifestation everywhere from the Lord.

870. "*Having an eternal gospel*" signifies *respecting His coming and the salvation of those who believe in Him.*—This is evident from the signification of "gospel," as meaning the Lord's coming and the salvation at that time of those who believe in Him. (That there has been a coming of the Lord, and that He is yet to come at the time of the consummation of the age, that is, at the end of the old church and the beginning of the new, and at the same time there will be a last judgment, may be seen above, n. 612.) Also from the signification of "eternal," as meaning the Divine in relation to its *existere* (or outcome). There are two universals through which the Divine finds expression, namely, the infinite and the eternal. The infinite is the Divine in relation to its *esse* (or being); and the eternal is the Divine in relation to its *existere* (or outcome); each of which must be understood in a supereminent sense, namely, without space and without time. Any one who thinks about the infinite and the eternal from space and time falls into errors; for space and time belong to nature, and man's ideas are in these so long as he lives in the natural world, but are not in them when he leaves this world and comes into heaven. Spaces and time appear, it is true, in heaven in just the same way as in the world; but they are only appearances of the states in angels, for the states of their affection and consequent thought are presented in appearance before their external senses as spaces and as times, and yet they are not spaces and times like those in the natural world. (What these are can be seen in two articles in *Heaven and Hell*, which treat of Space and Time in Heaven.) Because the Divine is infinite and eternal the infinite and eternal is in each thing and in all things that come from the Divine; and this is why "the gospel," which signifies the Lord's coming and the salvation of the faithful, is called "eternal." That the infinite and eternal are predicated of the Lord alone may be seen above (n. 23, 286). That "the gospel" signifies the Lord's coming and the salvation of the faithful at that time can be seen from the passages where it is mentioned in both Testaments which have been quoted above (n. 6, 12). [2.] In respect to the Lord's coming it is believed by some that the Lord will come again in person, and indeed, to accomplish the last judgment; and this because it is said in *Matthew* :

The disciples drew near, saying unto Jesus, "Tell us . . . what shall be the sign of Thy coming and of the consummation of the age" (xxiv. 3).

And when the Lord had foretold to them the states of the church declining step by step even to its devastation and consummation, He said,

“Then shall appear the sign of the Son of man; . . . and they shall see the Son of man coming in the clouds of heaven with power and glory . . . Watch, therefore, for ye know not in what hour your Lord will come” (verses 30, 39, 42; also in *John* xxi. 22).

But His coming does not mean here His coming in person, but that He was then to reveal Himself in the Word that He is Jehovah the Lord of heaven and earth, and that He alone is to be adored by all in His New Church which is meant by the New Jerusalem; and to this end He has now opened the internal or spiritual sense of the Word, in which sense the Lord is everywhere treated of. This is the meaning also of

His coming in the clouds of heaven with glory (*Matt.* xxiv. 30; xxvi. 64; *Mark* xiii. 26; xiv. 62; *Luke* xxi. 27).

That the “clouds of heaven” signify the Word in the letter, and “glory” its spiritual sense, may be seen above (n. 36, 594). Because He is Himself the Word, as He is called in *John* (i. 1, 2, 14), the revelation of Himself in the Word is “His coming.”

871. “*To proclaim unto them that dwell on the earth*” signifies *announcement respecting it to all who are of the church.*—This is evident from the signification of “proclaiming,” as meaning to announce the Lord’s coming (see just above, n. 870); also from the signification of “them that dwell on the earth,” as meaning those who are of the church, and in particular the good there. (That “the earth” means the church may be seen above, n. 29, 304, 413[*β*], 417[*α*], 697, 741[*β-d*], 742, 752; and that “to dwell” is predicated of the good, n. 479, 662.)

872. “*And unto every nation and tribe and tongue and people*” signifies *to all who are in the goods and consequent truths of life and doctrine.*—This is evident from the signification of “nation,” as meaning those who are in the good of life, because they are in the good of love (see above, n. 175, 331, 625); also from the signification of “tribe,” as meaning those who are in truths from good (see above, n. 39, 430, 431); also from the signification of “tongue,” as meaning confession from good of heart, thus those who are in good of doctrine (see above, n. 455, 625); also from the signification of “people,” as meaning those who are in truths of doctrine (see above, n. 175, 331, 625). This makes clear that “every nation and tribe and tongue and people” signifies all who are in the goods and consequent truths of life and doc-

trine, thus both the simple and the learned, wherever they may be, whether within the church or outside of it. In the sense of the letter "every nation, tribe, tongue, and people," means all, of whatsoever religion they are; but in the spiritual sense it means all who live rightly and understand rightly.

873. [*Verse 7.*] "*Saying with a great voice*" signifies *exhortation*.—This is evident from the signification of "a great voice," as meaning exhortation, since it involves what follows, where it is said that "they should fear God and give Him glory." The word "voice" is frequently used in the Word, also "a great voice;" and when it is a voice from the Lord or from His angels it signifies Divine truth in general, and everything that goes forth from the Lord, consequently commandment and precept, thus also exhortation, and other things (see above, n. 261, 302, 424, 668, 682); for a voice from the angels is not a voice from them but through them from the Lord.

874. "*Fear God and give Him glory*" signifies *to worship the Lord from His Divine truth by a life according to it*.—This is evident from the signification of "fearing God," as meaning to revere and worship the Lord (see above, n. 696); also from the signification of "giving Him glory," as meaning to live according to Divine truth, that is, according to His commandments in the Word. "Glory" in reference to the Lord signifies Divine truth going forth from Him, thus the Word such as it is in heaven; for that is light to the angels, and by that light the Lord manifests His glory; for by that light He gives intelligence and wisdom, and also presents before the eyes of angels magnificent objects that glow with most precious things. This is the signification of the Lord's "glory" in the sense nearest to the letter. But all these magnificent things, which seem to glow with gold and precious stones in wonderful forms, are given by the Lord according to the reception of Divine truth that goes forth from Him, consequently they appear to the angels in the exact measure of the wisdom that is in them, for they are correspondences. But since angels have wisdom according to their reception of Divine truth not only in doctrine but also in life, "to give Him glory" signifies to live according to Divine truth. [2.] It is believed in the world that those have wisdom, and thus heaven, who have a knowledge of Divine truths and talk about them from knowledge, although they do not live according to them. But I can testify that such have no wisdom. They appear to have wisdom when they speak; but as soon as they are in their own spirit or think

with themselves they are not at all wise, sometimes they are even demented like fools, thinking in opposition to the Divine truths of which they have spoken. But it is otherwise with those who live according to Divine truths; such think wisely with themselves, and speak wisely with others. This it has been given me to know from very many instances in my experience in the spiritual world; for there things are to be seen that are wholly unknown to men in the natural world. I have heard many there speak so wisely that I could have believed them to be interior angels of heaven; and yet they became devils, for they had filled their memory with such things from a love of glory, but had not lived according to them; consequently as soon as they returned to themselves and to the love of their life they spoke in opposition to these things, and were as insane as if they had known nothing at all about them. This made clear to me that almost every one has an ability to understand, in order that he may be reformed; but he who does not live the life of truth has no wish to be reformed, and he who does not wish to be reformed gradually rejects from himself everything pertaining to that intelligence and wisdom, and lives his own love which is contrary to these, and finally he draws near to those who are in hell, and is in a love like theirs. [3.] From all this it can be seen that "to give glory to God" signifies to live according to Divine truth; as the Lord has taught in these words in *John*:

"Herein is My Father glorified, that ye may bear much fruit, and may become My disciples. . . . Abide ye in My love. If ye keep My commandments ye shall abide in My love. . . . Ye are My friends if ye do whatsoever I command you" (xv. 8-10, 14).

This makes clear that "to glorify God," or "to give glory to God," means to bear fruit. See also what has been said before about glory; as that "glory" signifies Divine truth going forth from the Lord, and its reception by angels and men (n. 33, 288, 345); also that "the Lord's glory" means the enlightenment of men and angels, and blessing them with wisdom and happiness; which is done solely through the reception of Divine truth in doctrine and at the same time in the life.

875. "*For the hour of His judgment is come*" signifies the separation of those who live according to Divine truths from those who do not live according to them.—This is evident from the signification of "hour," as meaning state, here the last state of the church (of which presently); also from the signification of "judgment," as meaning the separation of the good from the

evil, thus of those who live according to the Lord's Divine truths from those who do not; for the latter are the evil and the former are the good. That the last judgment means the separation of these can be seen from what has been said in the *Last Judgment*. That this is the separation of those who live according to Divine truths from those who do not live according to them can be seen from the passages in the Word where the last judgment is treated of, as in the twenty-fifth chapter of *Matthew*, where the separation of the sheep from the goats is described, the "sheep" meaning those who have done goods, and the "goats" those who have not done goods; also from passages in the Word where it is said that "every one shall be judged according to his works," that is, according to his life

(As *Matt.* xvi. 27; *John* v. 29; *Apoc.* xiv. 13; xx. 12, 13; xxii. 12; and elsewhere),

see also above (n. 785). It is said "the hour of judgment," because "hour" signifies not only time but also state (the same as "day," "week," "month," "year," and time in general, as may be seen above, n. 571, 610, 664, 673, 747, 761; also concerning the signification of "hour" in particular, n. 194, 488, 673). "Hour" and "day" are so often mentioned in the Word on account of the spiritual sense in every particular of the Word; for while a man is thinking of hour and day, and thus of time, angels, who are in the spiritual sense of the Word, are thinking of state; and for the reason that angels have no idea of time because they have no days, weeks, months, and years, such as are in the world, but have changes of state, from which they measure things successive (see *Heaven and Hell*, n. 162-169, where Time in Heaven is treated of).

876. "And adore Him who made the heaven and the earth and sea and fountains of water" signifies *acknowledgment and confession of Him from whom is the all of heaven and the church, and from whom is Divine truth or the Word.*—This is evident from the signification of "adoring," as meaning to acknowledge in heart, thus to confess and worship (see above, n. 790[a], 805[a], 821[a]); also from the signification of "the heaven and the earth," as meaning the internal and the external of the church (see above, n. 304[a,b,e,f], 752); it also signifies heaven and the church, because with man the internal of the church is heaven, for it is in conjunction with angels, even so as to make one with them; for, as has been said above, man's internal is formed to the idea and image of heaven, but his external to the idea and image of the world. So long, however, as man lives in the world the church in him is in his natural, which is his external. Yet the church is in

man's natural or external only when the internal has been opened ; for the church cannot exist in any one unless he has heaven within, from which enlightenment and influx from the Lord may pass into the natural or external which is beneath. The above is evident also from the signification of "sea," as meaning Divine truth in outmost things, thus the Word in the letter, for this is Divine truth in things outmost. This is the signification of the "sea" because in the outmost parts of heaven there appear to be seas ; for it is the Divine truth that goes forth from the Lord that forms the heavens and all things in them ; and the higher heavens appear to be in an ethereal atmosphere, the lower in an aerial atmosphere, and the lowest in a misty atmosphere ; and this atmosphere appears to the eyes of those who stand afar off like a sea, but not to those who dwell in it. Those who dwell in it are in the outmosts of Divine truth, and that Divine truth is such as the Word is in the sense of the letter. It is from this that the "sea" has this signification. But on this see above (n. 275, 342, 511, 600[*a*]). The "sea" here signifies the Word in the letter, because it is said "sea and fountains of waters ;" and "fountains of waters" signify interior Divine truth such as the Word is in its spiritual sense. That this is the signification of a "fountain of water" can be seen from passages from the Word and their explanation above (n. 483). That "fountains of waters" here signify Divine truths that are from the Word can be seen from this, that "the heaven and the earth" signify the internal and the external of the church ; and both are formed by Divine truth or the Word, as it is said in *John* (i. 1, 2, 14), the internal of the church by spiritual Divine truth, and the external by natural Divine truth ; and this is why "fountains of waters" are here mentioned among the things made by the Lord. [2.] It can be seen from all this and from many other things how spiritual ideas, which are the ideas of angels, differ from natural ideas which are the ideas of men. To the angels, whose ideas are spiritual, "to adore Him who made the heaven and the earth and sea and fountains of waters" means nothing else than acknowledgment and confession of the Lord, from whom is the all of heaven and the church, and from whom is Divine truth, or the Word in its natural and spiritual sense. The angels so understand these words because the heavens in which they are, and which appear to the sight altogether like our lands, but full of paradises, flower beds, and shrubberies, are not permanent like the lands on our globe, but come into existence in a moment, in the exact measure of the reception of Divine truth by the angels ; consequently the

aspects of all things there change as the state of reception, and therefore of their intelligence and wisdom, changes, thus according to the states of the church in them, and this even to the extent that all things spring forth correspondently before their sight according as the church is in them. So when "the heavens and the earth" are mentioned they can have no other idea than an idea of the church, because to them all things are from that. But men, when "the heaven and the earth" are mentioned, can have no such spiritual idea, because they are ignorant of such things; but they have a natural idea, which is according to what they see; for they see a heaven and an earth that are permanent, and that are not changed according to reception of Divine truth, and thus of the church, as in the angelic heavens; consequently they mean by "heaven" nothing else than the visible heaven, and by "earth" nothing else than the earth inhabited by men. [3.] The state of heaven and earth in accord with the state of the church was represented among the sons of Israel by changes in the aspect of the land of Canaan, where they dwelt, according to the states of the church with them, but only in respect to the products, namely, of the harvest, the oil, the vine, the fruits, and in respect to the rains. This took place because all things with them were representative of things celestial. This is why it is so often said in the Word that "the land should yield its increase" if they would keep the statutes and do them. But it is otherwise at this day, when the interior things of the church have been laid open by the Lord; and the external things that were representative of the interior things have ceased. All this makes clear what a difference there is between the ideas of angels and the ideas of men respecting the new heaven and the new earth. For the angels from their ideas understand the destruction of the heavens and the earths in the spiritual world, but men the destruction of the heavens and the earths in the natural world. Moreover, according to the predictions, there has been a destruction of those heavens and earths in the spiritual world upon which were those who had lived a moral life in externals but not at the same time a spiritual life from internals. But of this more may be seen in the *Last Judgment*.

VERSE 8.

877. "And another angel followed, saying, Fallen, fallen is Babylon, that great city, for she hath given all nations to drink of the wine of the anger of her fornication."

8. "And another angel followed" signifies *manifestation by the Lord* [n. 878]; "saying, Fallen, fallen is Babylon," signifies *the condemnation and destruction of those who have transferred to themselves the Lord's Divine authority* [n. 879]; "that great city" signifies *devastation and de-*

struction in respect to all things of doctrine with them [n. 830]; "*for she hath given all nations to drink of the wine of the anger of her fornication*" signifies *the adulteration of all things of the good of heaven and the church by direful falsities of evil* [n. 881].

878. [Verse 8.] "*And another angel followed*" signifies *manifestation by the Lord*.—This is evident from what has been said above respecting "the angel flying in the midst of heaven," where also "angel" signifies manifestation by the Lord. Another angel was now seen because by the former angel manifestation was made in reference to the Lord's coming and the separation of the good from the evil, and by this angel manifestation was made in reference to the last judgment as impending.

879. "*Saying, Fallen, fallen is Babylon,*" signifies *the condemnation and destruction of those who have transferred to themselves the Lord's Divine authority*.—This is evident from the signification of "Fallen, fallen," as meaning that they were condemned and wholly destroyed; also from the signification of "Babylon," as meaning those who have transferred to themselves the Lord's Divine authority. It is said, "Fallen, fallen," because it is said of Babylon as a city; but when "Babylon" means those who have transferred to themselves the Lord's Divine authority, and "a great city" means all things of their doctrine, then "to fall" signifies to be destroyed. "To fall" is thus changed into *to be destroyed* in accordance with the subject predicated. What "Babylon" signifies in general and in particular will be told in chapters xvii. and xviii., which treat of Babylon and its destruction. This verse treats of Babylon; and the four following of the beast of the dragon; and what follows, to the end of this chapter, of the devastation of the church in general. Babylon and the beast of the dragon are here treated of because the devastation of the church, first in general and afterwards in particular, and finally the last judgment, are treated of in the verses that follow. [2.] But respecting the devastation of the church this must be premised. Every church in its beginning is in a love of doing goods, and in a love of knowing truths; but in process of time it is so devastated in respect to goods and truths that there is no longer any good or any truth in the church. In the first place it is devastated by a love of ruling by means of holy things, by degrees, over the souls of men, and finally over heaven and over the Lord Himself. This is described in the *Apocalypse* by "Babylon," and "the whore sitting upon the scarlet beast." Secondly, it is devastated by faith separated from charity and thus from the goods of life, and finally by faith alone

in which there is nothing of truth. This is described in the *Apocalypse* by "the dragon" and "his two beasts." In these two, the primitive loves of the church, which were, as has been said, the love of doing goods and the love of knowing truths, came to an end; and when they had come to an end in these the church was devastated. The love of doing goods is changed by degrees into a love of doing evils that are called goods; and and the love of knowing truths is changed into a love of knowing falsities that are called truths. [3.] In those who are described by "Babylon" every good of the church is adulterated, and thus every truth of it, for the one is a consequence of the other; while in those who are described by "the dragon" every truth of the church is falsified, and thus every good of it, for the one is a consequence of the other. This latter takes place with the Reformed, who have accepted faith alone as the essential of the church; but the former takes place with the Papists, who have made dominion over the holy things of heaven the essential of the church. But in what way faith alone has devastated the church has been shown above, where "the dragon and his two beasts" are treated of; and how dominion over the holy things of heaven has devastated the church will be shown in the explanation of chapters xvii. and xviii. From all this it can now be seen why Babylon is spoken of in this verse, the beast of the dragon in the four verses that follow, and the devastation of the church in general from that to the end of the chapter, and afterwards the devastation of the church in particular in chapters xv. and xvi.

880. "*That great city*" signifies *devastation and destruction in respect to all things of doctrine with them.*—This is evident from the signification of "falling," in reference to a city, as meaning to be devastated and destroyed (as has been said above, n. 379); also from the signification of a "city," as meaning doctrine with all things thereof (see above, n. 223). It is said "a great city," because doctrine full of evils and their falsities is signified; for "great" is predicated of good, and in the contrary sense of evil (see above, n. 336[a]. 337). "Fallen is Babylon, that great city," signifies that in those who are meant by "Babylon" all goods and truths are devastated, also that such will be wholly destroyed at the time of the last judgment; and that such were destroyed, and their great city, which was situated towards the south and towards the north, was wholly overthrown, and those in it were cast into hell, can be seen from what is related respecting Babylon in the *Last Judgment*. [2.] This makes evident that

“Fallen, fallen is Babylon, that great city,” means two things, namely, the devastation of the church constituted of such in respect to all the goods and truths in the world, and the destruction of such at the time of the last judgment. It is believed that the destruction of Babylon means the destruction of that religion in the world. But its destruction is not meant, but its devastation in the world in respect to all the goods and truths of heaven and the church, thus the destruction of those who have transferred to themselves the Lord’s Divine authority, and have exercised it from love of self in reference to souls, and thus in reference to eternal life. For that religion will continue with those who continue in that love and who act from it. And as such a destruction is meant, which is the devastation of the church, the destruction of these in the other life is meant in particular and in general, in particular the condemnation of all of those who are such from that religion, and in general the destruction of all such by the last judgment.

881. “*For she hath given all nations to drink of the wine of the anger of her fornication*” signifies *the adulteration of all things of the good of heaven and the church by direful falsities of evil.*—This is evident from the signification of “wine,” as meaning truth from good, and in the contrary sense falsity from evil (see above, n. 376); also from the signification of “anger,” as meaning evil in the whole complex, and thus hatred against good and truth, and a desire to destroy them (see above, n. 693, 754); also from the signification of “fornication,” as meaning falsification of truth (see above, n. 141, 161); also from the signification of “giving all nations to drink,” as meaning to adulterate goods, for “to give to drink” signifies to imbue, and “nations” signify those who are in the good of love and of life, and in a sense abstracted from persons, goods. (That “to drink” and “to give to drink” signify to imbue and to appropriate, may be seen above, n. 617[a, c-c]; and that “nations” signify those who are in the good of love and of life, and in an abstract sense the goods of the church, n. 175, 331, 625). “To give all nations to drink” here signifies to adulterate the goods of the Word and thus of the church, because “the wine of the anger of fornication” signifies the falsification of truth; and truth falsified adulterates good. But in what way all the truths of the Word are falsified and all its goods adulterated will be told in the explanation of chapters xvi. and xvii., where Babylon is treated of. From all this it can now be seen that “to give all nations to drink of the wine of the anger of her fornication” signifies the adulteration of all

things of the good of heaven and the church by direful falsities of evil. They are called falsities of evil because all falsities arising from a love of ruling for the sake of self and self-eminence are falsities of evil, and are direful according to that love.

VERSES 9-12.

882. "And a third angel followed them, saying with a great voice, If any one have adored the beast and his image, and have received the mark on his forehead or on his hand, even he shall drink of the wine of the anger of God, mixed with unmixed wine in the cup of His wrath; and he shall be tormented with fire and brimstone before the holy angels and before the Lamb. And the smoke of their torment shall go up unto the ages of the ages; and they shall have no rest day and night, they that adore the beast and his image, and if any one have received the mark of his name. Here is the endurance of the saints; here are they that keep the commandments of God and the faith of Jesus."

9. "And a third angel followed them" signifies further manifestation by the Lord [n. 883]; "saying with a great voice" signifies earnest exhortation and denunciation [n. 884]; "If any one have adored the beast and his image" signifies lest they acknowledge the religion of faith separated from life, and its doctrine [n. 885]; "and have received the mark on his forehead or on his hand" signifies acceptance and acknowledgment of these as goods of the church or as truths of the church [n. 886].
10. "Even he shall drink of the wine of the anger of God, mixed with unmixed wine in the cup of His wrath," signifies appropriation of falsity and its evil, combined with falsified truths from the sense of the letter of the Word [n. 887]; "and he shall be tormented with fire and brimstone before the holy angels and before the Lamb" signifies that their hell is from a love of evil and falsity that is direful according to the falsification and consequent rejection of Divine truth and Divine good, thus of the Word [n. 888].
11. "And the smoke of their torment shall go up unto the ages of the ages" signifies the dense falsity encompassing them and flowing forth from their loves continuously [n. 889]; "and they shall have no rest day and night" signifies continual infestation by evils and their falsities [n. 890]; "they that adore the beast and his image" signifies who acknowledge the religion of faith separated from the life, and its doctrine [n. 891]; "and if any one have received the mark of his name" signifies acceptance and acknowledgment of its quality according to the description above [n. 892].
12. "Here is the endurance of the saints" signifies the persecutions and temptations of those who are not in that faith, but in charity [n. 893]; "here are they that keep the commandments of God" signifies that these are such as live according to the commandments of the Lord in the Word [n. 894]; "and the faith of Jesus" signifies the implantation of truth by the Lord, and acknowledgment of Him [n. 895].

883. [Verse 9.] "And the third angel followed them" signifies further manifestation by the Lord.—This is evident from what has been said about the two angels above (n. 869, 878), as meaning manifestations by the Lord respecting His coming, and the separation of the good from the evil at the day of the last judgment; but here respecting those who are meant by "the dragon and his beast," who are such as separate faith from good works in doctrine and in the life.

884. "*Saying with a great voice*" signifies *earnest exhortation and denunciation*.—This is evident from the signification of "a great voice," as meaning exhortation (see above, n. 873). That it means an earnest exhortation not to remain in that heresy, and at the same time denunciation of destruction, is evident from what follows, where it is said, "If any one have adored the beast he shall drink of the wine of the anger of God mixed with unmixed wine in the cup of His wrath, and shall be tormented with fire and brimstone," and other things.

885. "*If any one have adored the beast and his image*" signifies *lest they acknowledge the religion of faith separated from life and its doctrine*.—This is evident from the signification of "the beast," as meaning the religion of faith separated from life (of which presently); also from the signification of "to adore," as meaning to acknowledge and believe (see above, n. 790[a], 805[a], 821[a]); also from the signification of "his image," as meaning the doctrine of that religion, and the prescribed rule that such things only should be taught and believed (see above, n. 827[σ]). "The beast" that with his image was not to be adored means the beast that came up out of the sea (described in the preceding chapter, verse 1), by which reasonings from the natural man confirming the separation of faith from the life were signified (see above, n. 774). That this beast is meant is evident from the fourteenth verse of the preceding chapter; but the other beast that was seen to come up out of the earth signifies confirmations from the Word in favor of such a separation (see above, n. 815[a]). They were not to adore the former beast and his image, and those that did adore them "should be tormented with fire and brimstone," since passages of the Word cited to prove the separation of faith from good works, apart from reasonings from the natural man, do not implant falsity and evil, but this is done only by reasonings, for reasonings are what falsify these, and without reasonings from the natural man nothing in the Word can be falsified. How reasonings have falsified the Word has been shown above in many places. [2.] That this is so can be seen especially in the churches where faith alone is accepted as the essential means of salvation, in that those who teach from their doctrine and thence from the Word teach in a wholly different way from those who teach from the Word and not at the same time from their doctrine. Those who teach from their doctrine and thence from the Word falsify all things of the Word; but those who teach from the Word and not at the same time from their doctrine do not falsify it, and for the reason that the doctrine is full of reasonings, although they do not seem to be reasonings, while the Word is free from reason-

ings. Therefore many in those churches teach faith conjoined to life, and life conjoined to faith ; but others teach faith separated from the life. This latter is done by the learned who teach from doctrine, but the former by the learned and unlearned who teach from the Word. Thus they go in opposite ways ; and yet this is permitted by the defenders of the doctrine for the reason that the Word plainly teaches life and a faith according to life, and the simple-minded cannot be taught otherwise than according to the obvious sense of the Word. And some permit it because they cannot openly resist the truth ; for truth operates and persuades in unknown ways, flowing in from heaven with every one ; and those receive it who are not living wickedly, and who have not from childhood and from a pride in being more learned than others confirmed themselves in the doctrine of faith alone, especially in the dogma of justification by it, in which the glory of superior learning finds a place. Nevertheless, these think otherwise in heart when they hear from others confirmations from the Word in favor of life ; for they think that faith alone includes works in itself, and that the two are united, according to the dogma of justification ; although this dogma, as it is taught by many, separates works from faith more than it conjoins them with faith ; it even sets them aside as not justifying so far as there is anything in them from man or from his will. [3.] That in the churches where faith alone is accepted the teaching that is from the Word and the teaching that is from doctrine are wholly different, can be confirmed by many instances ; as in the Anglican Church and in the Lutheran Church. It is known that the doctrine of the Anglican Church teaches faith alone, and that the preachers skilfully, ingeniously, and gracefully join works to faith, as if they were stored up in it ; and they perceive a kind of endeavor from faith, like an affection for doing good. This is especially true of those who have been justified by faith alone to the third or fourth degree. It teaches, moreover, that those whose faith alone has not been efficacious to that degree are nevertheless saved, because good of life lies hid in faith, as an ability to bring forth lies hid in the seed of fruit. But it has been shown above in the explanations of the twelfth and thirteenth chapters that these things are the offspring of a mind glorying and boasting in superior learning and ingenuity. To show that when they teach in the Anglican Church from the Word and not at the same time from doctrine the teaching is wholly different, I will here quote in proof what is taught in that church on every feast day, and is read by those who come to the Holy Supper. It is as follows :

“The way and means thereto is, first, to examine your lives and conversations by the rule of God’s commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God but also against your neighbor, then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction according to the uttermost of your power, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God’s hand; for otherwise the receiving of the holy communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of His Word, an adulterer, or be in malice, or envy, or in any other grievous crime, repent you of your sins, or else come not to the holy table; lest after the taking of that holy sacrament the devil enter into you, as he entered into Judas, and fill you with all iniquities, and bring you to destruction both of body and soul.”

Here faith is not even named, but works only are taught, because all this is from the Word, and not at the same time from doctrine. [4.] Moreover, the Athanasian faith, which is frequently read in presence of the people in that church every year on certain days, and which, because it is the work of a council, has been accepted in all Christian churches as the common doctrine concerning the trinity, teaches thus respecting the Lord and the last judgment by Him :

“All men . . . shall give account for their own works. And they that have done good shall go into life everlasting; and they that have done evil into everlasting fire. This is the catholic faith, which except a man believe faithfully he cannot be saved.”

Now consider, reflect, and examine, whether those who preach so ingeniously from doctrine, or who believe the same, do not include the above things in faith, as concealed in it. And as they believe that works do not justify, and that no one can do any good that is good of himself, and that good done by man has in itself merit, they give up doing, and believe that they are saved by the life concealed in faith alone, that is, in faith separated from good works. But I can testify that those who so believe and at the same time so live all come into hell. But those who live according to the precepts contained in the exhortation preparatory to the Holy Supper, and according to what has just been quoted from the Athanasian faith, come into heaven. Moreover, these have faith; but the others do not, whatever they may think to the contrary. It is said, those who believe and at the same time live from doctrine; for there are many, especially the more simple-

minded, who believe from doctrine, but who do not at the same time live according to the doctrine; and these are saved. [5.] It is the same in the Lutheran Church. There, too, those who teach from doctrine and those who teach from the Word go in opposite directions. Those who teach from doctrine teach in precisely the same way as in the Anglican Church respecting faith alone and justification by it; and they separate works from the means of salvation, and set them aside as not good and as meritorious, and thus not justifying, because they are done by man. But when they teach from the Word they also teach works, as can be seen from things written that are set forth for the general body, and are therefore inserted in all the Psalm-books, and are called "Hindrances to the Impenitent,"* where the following words occur:

"The holy will of God and His manifest command is, that those who believe should perform good works, and when these are done for just causes, and aim at a true end, especially such as are done for the sake of God's glory and the use of the neighbor, they are acceptable to God for Christ's sake; yea, out of pure mercy He rewards them; so that man has recompense for every good that he does. For God gives praise and honor and eternal blessedness to those who in patience strive through works to attain to eternal life. Wherefore God looks attentively to the works of men, as He has shown in His address to the seven churches in Asia, and to all men, where the last judgment is treated of. And on this account the apostle Paul uses these admonitions to exhort his hearers to good works, saying, 'Let us not be weary in well-doing, for in due season we shall reap it without ceasing' (*Gal. vi. 9*). Therefore those who are rich in good works show thereby that they are rich in faith, since while faith is living it works by charity. Yea, faith which alone justifies never abides alone and separate, but brings with it good works, as a good tree does good fruit, the sun light the fire heat, and the water moisture."

From all this it can be seen that in those churches the teaching from doctrine and thus from the Word is one thing, and the teaching from the Word and not at the same time from doctrine is another thing; and that those who teach and at the same time live from doctrine are meant by those who "adore the beast and his image" (here treated of in verses 9-11); and that those who teach and live from the Word are meant by those of whom it is said in the twelfth verse, "Here is the endurance of the saints; here are they that keep the commandments of God and the faith of Jesus."

886. "*And have received the mark on his forehead or on his hand*" signifies *acceptance and acknowledgment of these as goods*

* *Obotfardigas forhinder.* This appendix was omitted in the revision of the Psalm-book made in 1819.

of the church or as truths of the church.—This is evident from the explanations above (n. 838), where like words occur. “To receive the mark on the forehead” signifies to love these things and thus acknowledge them as goods of the church, for “the forehead” signifies the good of love (see above, n. 427), here to acknowledge evils as goods; and “to receive the mark on the hand” signifies to acknowledge the falsities of that faith as truths of the church, for the “hands” are predicated of truths (see above, n. 298). This makes clear that “to receive the mark on the forehead or on the hand” signifies to accept by acknowledgment the evils of the doctrine of faith alone as goods of the church, and its falsities as truths of the church. It is said, *as goods of the church or as truths of the church*, because there are those who love the faith that is signified by the “beast,” and there are those who acknowledge that faith as the truth of the church; these are the simple-minded who accept that faith, but the former are the learned who glory in their learning because they have learned in the schools the degrees of justification and have thus come to believe that they are wiser than the common people. The same is true of those who live for the world and for their own gratification, and yet think at times about eternal life; for these confirm their life by that faith.

887. [Verse 10.] “*Even he shall drink of the wine of the anger of God mixed with unmixed wine in the cup of His wrath*” signifies *appropriation of falsity and its evil, combined with falsified truths from the sense of the letter of the Word.*—This is evident from the signification of “to drink,” as meaning to take in and to appropriate to oneself (see above, n. 617[a,c-e]); also from the signification of “wine,” as meaning truth from good, and in the contrary sense falsity from evil (see above, n. 376); also from the signification of “anger,” as meaning evil, because evil is angry against good and wishes to destroy it (see n. 693, 754). It is said “the anger of God,” but anger against God is meant, as in many passages where anger and wrath and evil in general are attributed to God (see n. 481 at the end, n. 647); so here, “to drink the wine of the anger of God” signifies to take in and appropriate falsity and its evil. The taking in and appropriation of evil is effected by faith separated from good works, because when goods of life, which are good works, are set aside as not justifying, thus as not saving, evils take their place; for so far as goods withdraw evils enter, “for no one can serve two masters,” namely, evil and good, at the same time. The above is evident also from the signification of “mixed with unmixed wine,” as meaning to be combined with falsified truths (of which presently); also from the signification of “cup,” as meaning an external containant of truth,

thus the Word in the sense of its letter; for when "wine" signifies truth, "cup" signifies that which contains it, and the sense of the letter of the Word is a containant of truth, both natural and spiritual. (That "cup" has the same signification as "wine," that is, what it contains, and that it signifies the containant, can be seen from the passages in the Word where "cup," "chalice," "goblet," and "vial" are mentioned, which will be cited in the explanation of chapters xvi. and xvii. that follows.) As "cup" signifies the external or containant of truth, thus the sense of the letter of the Word, and as this is falsified by those who are in the doctrine and at the same time in the life of faith separated, so it is called "the cup of God's wrath." The "anger" and the "wrath" of God are here mentioned as in many other passages of the Word, and "anger" means the love and desire for evil in man; and "wrath" the love and desire for falsity in him, for "anger" is predicated of evil, and "wrath" of falsity (see above, n. 481 at the end). All this makes clear that "the wine mixed with unmixed wine in the cup of the wrath of God" signifies a combination with falsified truths from the sense of the letter of the Word. [2.] "To mix with unmixed wine" signifies to be combined with falsified truths of the Word, because "unmixed wine" means intoxicating wine, and thus intoxication, consequently in the spiritual sense a silliness in respect to truths induced by falsities, for silliness in respect to truths induced by falsities is spiritual intoxication. Moreover, the word in the original translated *unmixed wine* is derived from a word that means to be intoxicated. As this is the signification of "unmixed wine," and those who falsify the Word are spiritually drunken, that is, are in a state of silliness in respect to truths, the two passages where "unmixed wine" is mentioned in the Word treat of the falsification of truth, as in *Isaiah* and *Hosea*. [3.] In *Isaiah*:

"How hath the faithful city become a harlot; she was full of judgment, righteousness lodged in her; but now murderers. Thy silver hath become dross, thy unmixed wine mixed with waters" (i. 21, 22).

A "harlot" signifies everywhere in the Word falsified truth (see above, n. 141, 161); and "city" signifies doctrine; so "the faithful city becoming a harlot" signifies that doctrine that had previously been the doctrine of genuine truth has become the doctrine of falsified truth. "She was full of judgment, righteousness lodged in her," signifies where truth of doctrine and good of love had been abundant, for "judgment" is predicated in the Word of truth of doctrine and understanding, and "righteousness" of good of love and of the will; "but now murderers" signifies that falsification has destroyed understanding of truth and perception of good. (That this is the signification of a "murderer" may be seen above, n. 589.) "Thy silver hath become dross" signifies that genuine

truth has been changed into falsity; "thy unmixed wine mixed with waters" signifies that truth has been made vile and destroyed by falsifying it. [4.] In *Hosea*:

"Ephraim is joined to idols, let him alone. Their unmixed wine" [so in the Hebrew] "is gone: in whoring they have committed whoredom, they are given up to love" (iv. 17, 18).

"Ephraim" signifies an understanding of the truth of the church, "idols" signify the falsities of religion. This makes clear what is signified by "Ephraim is joined to idols." "Let him alone" signifies the casting out of the falsities of that religion by the church. "Their unmixed wine is gone" signifies that the truth of the Word has perished; "in whoring they have committed whoredom" signifies the falsification of that truth; "they are given up to love" signifies a love of falsity. All this makes clear what is signified in particular by "unmixed wine."

888. *"And he shall be tormented with fire and brimstone before the holy angels and before the Lamb"* signifies that their hell is from a love of evil and falsity, that is direful according to the falsification and consequent destruction of Divine truth and Divine good, thus of the Word.—This is evident from the signification of "to be tormented," as meaning hell; for when heaven is mentioned its joy is at the same time meant, so when hell is mentioned its torment is also meant, and conversely; this is especially true of this expression "to be tormented with fire and brimstone." The above is evident also from the signification of "fire," as meaning love in both senses, namely, love to the Lord and love towards the neighbor, which are the loves that prevail in heaven, and in the contrary sense love of self and love of the world, which are the loves that prevail in hell (see above, n. 504). And as all goods have their source in love to the Lord and love towards the neighbor, and all evils come through love of self and love of the world, so "fire" signifies a love for all things of good, and in the contrary sense a love for all things of evil. Also from the signification of "brimstone," as meaning a love of falsity from evil, especially a lust for destroying the truths of the good of the church by the falsities of evil (see n. 578). Also from the signification of "the holy angels," as meaning Divine truths from the Lord (see n. 130, 200, 302, 800). Also from the signification of "the Lamb," as meaning the Lord's Divine Human; here the Divine going forth from the Lord, which is Divine good united to Divine truth in the heavens: so again here Divine good, since it is mentioned in connection with "the holy angels," which signify Divine truths from the Lord. [2.] "To be tormented

before the holy angels and before the Lamb" signifies the direfulness of hell according to the falsification and consequent destruction of Divine truth and Divine good, thus of the Word, because these are the exact measure of the direfulness of hell, or the torment there; for so far as a man falsifies the Word so far he closes heaven to himself, and so far as he destroys interior Divine truths, which are Divine truths in the heavens, and from which the heavens exist, so far he is separated from the heavens and is cast down the more deeply into hell. This is "to be tormented before the angels and before the Lamb," because the Word in the letter communicates with heaven through the spiritual sense; consequently so far as that sense is destroyed by falsification so far is the falsifier cast out of heaven, and so far as any one is cast out of heaven so far he is tormented. That this is the spiritual sense of these words can be seen from the fact that no one is tormented in hell by angels or by the Lord, thus not before the angels or before the Lord, but only by himself through the falsification and consequent destruction of Divine truth, which is signified by "the holy angels," and of Divine good, which is signified by "the Lamb." [3.] How infernal and thus how injurious it is to falsify the Word even to the destruction of the Divine truth and Divine good in the heavens can be seen from the fact that all things of the sense of the letter of the Word, which are Divine truths for the natural man, communicate through the spiritual sense with angels of heaven, to the extent that men and angels of heaven are conjoined by means of the Word; consequently the sense of the letter of the Word, in the case of the man who falsifies it, is perceived in heaven in a two-fold manner, namely, as genuine truth and also as that truth destroyed; as genuine truth from the sense of the letter according to correspondences, and as destroyed according to falsifications. From this it comes that truth and falsity are presented together as conjoined, and at that sight the angels of heaven are grieved, and turn themselves entirely away. Thus heaven is closed up, and all communication of heaven with such a man is destroyed; consequently he comes into conjunction with hell. And so far as any one is conjoined with hell so far he is in a love for all evil and its falsity, and from that in a lust for destroying the truths and goods of the church, and at the same time he is in torment. This, then, is what is signified by "being tormented with fire and brimstone before the holy angels and before the Lamb." [4.] This is true especially of those who think from faith alone and at the same time live from faith alone, that is, who confirm that

faith in themselves both in doctrine and life, as is done especially by those who have studied much to establish that faith by writings and preachings. Such cannot do otherwise than falsify the Word, even to the destruction of its genuine truth; for the Word in the whole complex has respect to man's life, consequently to works; for the Lord says that the law and the prophets hang upon these two commandments, namely, to love God above all things and the neighbor as oneself. "The law and the prophets" signify the Word in the whole complex; and "to love God and the neighbor" means doing the commandments, and this is works (see above, n. 826), and works are what the defenders of faith separated shut out; and as a consequence they cast out all the essentials of the Word when they read it; and when the essentials are cast out all that remains is dross, just as an animal's body when its life is taken away becomes putrid, since its love, which is the same as deeds, is its life. I have heard spirits who, when they lived as men in the world, had embraced faith alone, talking about the Word, that it contained Divine truths in abundance, and they said, "What are knowledges of good and truth to me? What advantage is it to know anything about regeneration, remission of sins, free-will, providence, love and charity, good works, and the rest, when the trust and confidence of this faith alone—that the Lord died for our sins,—is the only thing that saves, and when all things of the Word must be explained to prove this, and can be so explained? For all things that are there said about love, good works, and doing, are included in that faith, and thus concealed like treasures under the ground." Evidently such can do no otherwise than falsify all the truths and goods of the Word when they read it and think more deeply about its meaning than about other things, and adapt it to faith alone.

889. [Verse 11.] "*And the smoke of their torment shall go up unto the ages of the ages*" signifies *the dense falsity encompassing them and flowing forth from their loves continuously*.—This is evident from the signification of "smoke," as meaning dense falsity flowing forth out of the hells from the evils of earthly and bodily loves in those who are there (see above, n. 539); also from the signification of "torment," as meaning the direfulness of hell, thus hell itself (see above, n. 888); also from the signification of "going up," as meaning to encompass and flow forth (of which presently); also from the signification of "unto the ages of the ages," as meaning continuously. Strictly, "the ages of the ages" signifies what is eternal or without end; but in the spiritual sense,

which is apart from the idea of time, it signifies a state prevailing inwardly without ceasing. This makes clear that "the smoke of their torment shall go up unto the ages of the ages" signifies the dense falsity encompassing them and flowing forth from their loves continuously. [2.] That a dense falsity encompasses and flows forth from such follows from the fact that every one is his own truth or his own falsity, because he is his own love. For every thing that a man thinks inwardly or in his spirit is from his love; and every thing that a man thinks has reference either to truths or to falsities; consequently man is either his own truth or his own falsity; and, what is yet unknown, man is his own truth or his own falsity not only in respect to the thoughts that are from his will but also in respect to his whole body; for the body with all its organs, viscera, and members, is a field into which the thoughts from the will go forth and spread abroad, making the entire man, in respect to every thing pertaining to him both interior and exterior, to be his own love, and thus his own truth or his own falsity (see further above, n. 775. 837). [3.] That the truth or the falsity from a man's loves encompasses him and flows forth from him can be seen from the fact that all things in the world, both animate and inanimate, pour forth from themselves a sphere that is sometimes perceived at a great distance, as from animals in the woods which dogs acutely smell and follow by the scent from step to step; likewise from plants in gardens and forests which send out an odoriferous sphere in every direction; also from the soil and its various substances. But these exhalations are natural exhalations. It is the same in the spiritual world, where from every spirit and angel the sphere of his love, and thus the sphere of his truth or falsity, flows forth in every direction; and in consequence the quality of all spirits can be known solely by the spiritual sphere that pours forth from them, and according to these spheres they have conjunction with societies that have a like love, and thus a like truth or falsity; those who have a love for good and for truth therefrom are with the societies of heaven, while those who have a love for evil and for falsity therefrom are with the societies of hell. [4.] I can assert that no spirit or man has a single thought that does not communicate through that sphere with some society. That this is so has not hitherto been known to man, but it has been made evident to me by numberless experiences in the spiritual world; and therefore when the quality of spirits is investigated the direction in which their thoughts pour forth is discovered,

and from this it is known with what societies they are conjoined, and thus what they are, and that the evil are with societies of hell and the good with societies of heaven. From this, too, it has been made clear to me that as the eye, according to its determinations, takes the quality of its sight from the objects in the natural world, so the understanding, according to its determinations, takes the quality of its thought from the truths that are its objects in the spiritual world; and thus man has not the least thought from himself, but it is either from hell or from heaven, and his thought is according to the determination of the affections that are of his love; in this determination his freedom has its seat. [5.] This has been said to make known what is meant by the dense falsity encompassing such and flowing forth from them. The falsity that flows forth from the hells where they are is plainly felt by all who are not in falsities, when they are walking over the hells. These falsities sometimes appear to the sight like smoke from conflagrations or from furnaces, sometimes like black clouds, sometimes like black and stinking waters, sometimes like foul odors; although the hells, lest they should strike the nostrils too strongly and hurt the interiors of other spirits, are covered over with black earths, and where the persuasions of falsity reign, with rocks, and in general with gravel and barren soil, and thus are closed up, and yet falsities from evils continually breathe forth from them; from which it is clear why "smoke" signifies in the Word falsities from evils.

890. "*And they shall have no rest day and night*" signifies *continual infestation by evils and their falsities*.—This is evident from the signification of "having no rest," as meaning to be infested by evils and their falsities (of which presently); also from the signification of "day and night," as meaning continuously. For "day and night" does not mean day and night, but the state of such, here in reference to infestation; for in the spiritual world one has no idea of time, but an idea of state, as has been frequently said and shown above; and "day" signifies the state of their falsity, and "night" the state of their evil; for it is in reference to thought that man is in light, thus in day, and in reference to affection that he is in obscurity, that is, in night; moreover, falsities and truths pertain to thought, and evils and goods to affection. This is why there was a cloud over the tent by day, and a fire by night, "cloud" signifying the truth among the sons of Israel, and "fire" the good of love among them. [2.] Infestation by evils and falsities is signified by "having no rest,"

because those who are in hell are continually withheld from their loves, and as often as they break out into them they are punished ; for their loves are hatreds, revenges, enmities, and lusts of doing evil, which are so delightful to them that they may be called the very delights of their life, consequently to be withheld from them is to be tormented. For every one is in the joy of his heart when he is in his ruling love ; and thus conversely, is in grief of heart when he is withheld from it. This is the general torment of hell, from which innumerable others spring ; but to enumerate and describe them does not belong to this work or place.

891. "*They that adore the beast and his image*" signifies *who acknowledge the religion of faith separated from the life, and its doctrine.*—This is evident from the explanation given above (n. 885), where like words occur.

892. "*And if any one have received the mark of his name*" signifies *acceptance and acknowledgment of its quality, according to the description above.*—This is evident from the signification of "receiving a mark," as meaning acceptance and acknowledgment (as above, n. 838, 886) ; also from the signification of "name," as meaning the quality of any one (see n. 102, 135, 148, 676, 696[a], 815[c], 841), so here according to the description of this beast above (chapter xiii.) ; for such things constitute their name in the spiritual world, since every one there receives a name according to his quality, and the quality of every one there is expressed by a word of spiritual language ; and while this word might be pronounced in natural language it could not be understood, for it includes many things that could not be comprehended by the ideas of natural thought, and thus could not be expressed by the words of speech in this world. This makes clear that "the mark of the name of the beast" signifies acknowledgment of that religion in respect to all that it is, which has been described above.

893. [*Verse 12.*] "*Here is the endurance of the saints*" signifies *the persecutions and temptations of those who are not in that faith, but in charity.*—This is evident from the signification of "endurance," as meaning temptations (see above, n. 813). That persecutions also are meant will be seen below. Also from the signification of "saints," as meaning those who are in truths from good (see n. 204), thus who are in charity, for such are in truths from good ; such are in faith also ; but they know that charity and faith act as one, like good and truth, or like will and understanding, or like affection and thought ; and as these act as one, faith with such is charity ; for whatever comes into the

thought from charity, since it is of charity, is in its essence charity, although as to its outcome it is called faith. For nothing can come forth in the thought except what is from some affection and thus belongs to affection, for this is like the *esse*, and thus is the life and soul of thought. It is the same with charity and faith; from which it follows that there can be no faith except from charity, also that the faith is altogether such as the charity is. (But more about this elsewhere.) [2.] The persecutions of those who are in charity by those who are in faith separated from charity are not such at this day as cause them to be banished and cast out from the communions of the Christian world, but only to be reviled and condemned by those who are in faith alone. For no one can be banished and cast out in any kingdom who lives well, and who declares that to live well is necessary to salvation, since this is in complete agreement with the Word, and since every one sees from rational light that he ought to live well; and yet such are condemned by those who are in faith alone as not saved because of the claim of merit in good works, and because such works are not good because they are from self, and for other reasons by which they confirm justification and salvation by faith alone. This is more evident with those who belong to the Moravian sect, who above all others are defenders of faith separated, and who condemn those who in their life give thought to doing good from religion as not being alive but utterly dead, and declare that all such are cast out of heaven. Those who do not belong to that sect, but to churches where works are rejected as means of salvation, do not thus blaspheme although they think wrongly about such, especially those who confirm themselves in many ways by writings or by preachings or by reasonings in the doctrine of justification by faith alone. These persecutions are what are here meant by "endurance," and also in chapter xii. of the *Apocalypse* by

The dragon standing before the woman who was about to bring forth, that when she brought forth he might devour her child; and afterwards he persecuted the woman, and cast out after her, out of his mouth, water as a river, that he might cause her to be swallowed up by the river; also the dragon was wroth against the woman, and went away to make war with the remnant of her seed who keep the commandments of God and have the testimony of Jesus Christ (verses 4, 15, 17).

Also what is said about the beast (xiii. 5-7, 15). That such suffer persecutions on account of their acknowledgment and confession of the Divine Human in the Lord will be seen

in what follows. [3.] But in respect to temptations, which are also meant here by "endurance," there are spiritual temptations which those undergo who receive genuine charity from the Lord; for such must fight against the evils that are in every man by birth, and some must fight against the falsities that they have imbibed from childhood from masters and preachers respecting faith alone. These falsities and evils are removed by the combats of temptations. This is what is meant by the "cross" in the following passages :

Jesus said, "He that doth not take his cross and follow after Me is not worthy of Me" (*Matt. x. 38*; *Luke xiv. 27*).

"Jesus said to His disciples, If any one wisheth to come after Me let him deny himself, take up his cross, and follow Me" (*Matt. xvi. 24*; *Mark viii. 34*; *Luke ix. 23*).

In these passages the "cross" means temptations, and "to follow the Lord" means to acknowledge His Divine and to do His commandments. That this is the meaning of "following the Lord" may be seen above (n. 864). The "cross" means temptations because the evils and the falsities therefrom that cling to man from his birth infest and thus torment those who are natural when they are becoming spiritual. And as those evils and their falsities that infest and torment can be dispersed only by temptations, temptations are signified by the 'cross.' Therefore the Lord says, that "they must deny themselves and take up their cross," that is, that they must reject what is their own, "their cross" meaning what is man's own, against which he must fight. Again,

Jesus spake to the rich man who asked Him what he should do to inherit eternal life. Jesus said to him, "Thou knowest the commandments: Thou shalt not commit adultery; Thou shalt not kill; Thou shalt not steal; Thou shalt not bear false witness; Thou shalt not defraud; Honor thy father and mother. He answered and said unto Him, All these things have I observed from my youth. And Jesus looked upon him and loved him; yet He said unto him, One thing thou lackest; go, sell whatsoever thou hast and give to the poor; so shalt thou have treasure in the heavens; and come, follow Me, taking up the cross" (*Mark x. 17-21*).

Here "to follow the Lord and to take up the cross" have the same signification as above, namely, to acknowledge the Lord's Divine, and the Lord as the God of heaven and earth; for without that acknowledgment no one can abstain from evils and do good except from self and as meritorious good, for the good that is good in itself and that is not meritorious good is solely from the Lord; consequently there can be no salvation unless the Lord is acknowledged, and it is acknowledged that all good

is from Him. And yet before any one can act from the Lord he must undergo temptations, for the reason that the internal of man, by which he is conjoined with heaven, is opened by means of temptations. And because no one can do the commandments apart from the Lord, so the Lord said, "Yet one thing thou lackest; sell all that thou hast and follow Me, taking up the cross;" that is, the Lord must be acknowledged and temptations must be endured. That "he should sell all that he had and give to the poor" signifies in the spiritual sense that he should alienate and cast away from himself what is his own; thus it has the same signification as "denying oneself" in the passages quoted above; and "to give to the poor" signifies in the spiritual sense to do the works of charity. The Lord said this to him because he was rich; and "riches" signify in the spiritual sense knowledges of good and truth, and in this man, who was a Jew, knowledges of evil and falsity, since they were traditions. From this it can be seen that the Lord, here as elsewhere, spake by correspondences. [5.] Again, temptations are signified by the "cup" of which they were to drink:

Jesus said unto James and John, "Ye know not what ye ask. Are ye able to drink the cup that I drink, and to be baptized with the baptism that I am baptized with? They said unto Him, We are able. And Jesus said to them, The cup that I drink ye shall indeed drink, and with the baptism that I am baptized with shall ye be baptized; but to sit on My right hand or on My left is not Mine to give, but for whom it hath been prepared" (*Mark* x. 38-40).

"To drink the cup that the Lord drank" has the same signification that the "cross" has above, namely, to undergo temptations; and "the baptism with which the Lord was baptized" signifies to be regenerated by temptations. But between the cup which the Lord drank and the cup which they are to drink there is the same difference as between the temptations of the Lord and the temptations of men. The temptations of the Lord were most grievous, and against all the hells; for the Lord subjugated all the hells by means of the temptations admitted into Himself; but the temptations of men are against evils and falsities that are from the hells in men, and in these the Lord and not man himself fights, except against certain painful feelings. There is a like difference between the baptism with which the Lord was baptized and the baptism with which men are baptized as there is between glorification and regeneration. By means of temptations the Lord glorified His Human by His own power, while

men are regenerated, not by their own power but by the Lord ; for "baptism" signifies to be regenerated by temptations, while the Lord's baptism signifies the glorification of His Human by temptations. (That "baptism" signifies regeneration and also temptations may be seen in the *Doctrine of the New Jerusalem*, n. 187-193 seq. ; and that the Lord glorified His Human and made it Divine, as He regenerates man and makes him spiritual, may be seen in the *Arcana Caelestia*, n. 1725, 1729, 1733, 3318, 3381, 3382, 4286.)

894. "*Here are they that keep the commandments of God*" signifies *that these are such as live according to the commandments of the Lord in the Word*, as is evident without explanation. It is said in many passages in the Word that they should keep and do God's commandments and His precepts ; and "to do the precepts of God" means the same as to love the Lord above all things, and the neighbor as oneself. For what a man loves inwardly or from the heart he wills, and what he wills he does ; and to love God is to love His precepts, because they are of God even to the extent that they are God. From this it can be seen how little the followers of faith alone know what love is. They grant or affirm that faith lives from love, and that faith without love is dead, and yet they do not know that love and deeds are one. They declare that love is in faith ; and yet they do not know that there is no love in faith when there is no life according to the Lord's commandments in the Word ; and that it is from this, and from no other source whatever, that there is any love in faith except a natural love that is not love to the Lord and love to the neighbor, but love of self and love of the world ; and these loves utterly destroy faith, and even falsify the truths that must constitute a genuine faith and that are in the Word.

895. "*And the faith of Jesus*" signifies *the implantation of truth by the Lord, and acknowledgment of Him*.—This is evident from the signification of "the faith of Jesus," as meaning the implantation of truth by the Lord (see above, n. 813). It means also acknowledgment of the Lord because truths cannot be implanted unless the Lord is acknowledged, namely, that His Human is Divine, and that He is the God of heaven and earth. It is to be noted that truth and faith in their essence are one, since faith must be of truth and truth must be of faith ; consequently the men of old time did not speak of faith, but of truth instead of faith, while the men of the present day speak of faith instead of truth, and for the reason that the men of old time declared that nothing was to be believed except what they saw.

to be true, thus what they comprehended by the understanding. But the men of the present day declare that a thing must be believed even when they do not see it or comprehend it by the understanding. This makes clear how the old faith differed from the present faith, namely, as what is seen differs from what is not seen ; and in reality the truth that is seen or comprehended by the understanding is not properly called faith, but only that which is not seen or not comprehended by the understanding. For this reason the angels in the higher heavens are unwilling even to mention faith, for they see truth from the love of good and the light of truth that are in them from the Lord ; and they say that it is folly to have faith in any one's saying that this or that must be believed when it is not comprehended by the understanding, for this would be to think a thing to be true whether it be true or false, and to believe what is false is harmful. Moreover, what is believed and not seen enters into man no further than the memory, and this cannot be appropriated to him. [2.] From this it follows that it would be better to give up the use of the term *faith* and to use the expression *the truth* in its stead. And yet what is believed and is not seen may be called faith, although such a faith is mere knowledge. But as soon as a man becomes spiritual, (and he becomes so when his internal which communicates with heaven is opened,) then that which is known, which is called faith, becomes truth, for it is then seen by light from heaven. It is to be noted that all angels and all good spirits see the truths of heaven as the bodily eye sees the objects of the world, for the objects of heaven are truths to those who are spiritual, for the reason that their understanding is their spiritual sight. The term truth should be used in place of faith, because all intelligence and all wisdom exists by means of truths, while all ignorance, that is, in spiritual things, exists by means of faith, especially faith separated ; consequently the angels of the higher heavens turn themselves away when they hear faith mentioned, because their mind is averse to the thought of such ; which thought is that the understanding should be held captive in obedience to faith ; also because not to see truths would be to extinguish the light of heaven, in which those angels are and which is in them. Moreover, they are surprised that some believe that the faith that understands is not spiritual faith, when in fact such faith is truth ; while a faith that is destitute of understanding is a traditional faith, because it is from another, and this regarded in itself is mere knowledge.

VERSE 13.

896. "And I heard a voice from heaven saying to me, Write, Blessed are the dead that die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; for their works do follow with them."

13. "And I heard a voice from heaven saying to me" signifies *consolations by the Lord after temptations* [n. 897]; "Write" signifies *certainly* [n. 898]; "Blessed are the dead that die in the Lord from henceforth" signifies *the resurrection into eternal life of those who have lived heretofore a life of charity, and will so live hereafter* [n. 899]; "Yea, saith the Spirit, that they may rest from their labors," signifies *that such will henceforth be free from combat against evils and falsities, and from infestation by them* [n. 900]; "for their works do follow with them" signifies *that such have spiritual life, which is the life of the angels of heaven* [n. 901, 902].

897. [Verse 13.] "And I heard a voice from heaven saying to me" signifies *consolation by the Lord after temptations*.—This is evident from the signification of "a voice saying," as meaning what follows, which are consolations after temptations (see below); also from the signification of "saying from heaven," as meaning from the Lord; for what is declared from heaven is Divine truth; and while this is spoken by angels from heaven, yet it is spoken by the Lord through angels. For angels, like men, can think no truth from themselves nor do good from themselves, but only from the Lord; and this is why "angels" signify in the Word Divine truths from the Lord, and "heaven" signifies the Lord. Those are greatly mistaken who believe that angels were created such immediately, and in such a state of integrity that they could do good from themselves; for all angels throughout the entire heaven have been men, and therefore they have what is their own, the same as men do, and this is wholly evil. But while they lived in the world as men they were regenerated by the Lord, and thus they are capable of being withheld from evils and their falsities and of being held in goods; and when they are withheld from evils and held in goods by the Lord the appearance is that they are in goods from themselves, and yet they know and perceive that this they have from the Lord and not from themselves. From all this it can be seen why the whole angelic heaven, in respect to intelligence and wisdom and in respect to affections for good and truth, is the Lord. And this is why "a voice saying from heaven" signifies such things as are from the Lord, and here consolations after temptations, and this because the preceding verse treats of the endurance of those "who keep the commandments of God and the faith of Jesus," and "endurance" here signifies temptations. [2.] Something shall now be said

about consolations after temptations. All who are being regenerated by the Lord undergo temptations, and after temptations experience joys. But the source of the temptations and of the joys that follow, which are here meant by "consolations," is not yet known in the world, because there are few who experience spiritual temptations, for the reason that there are few who are in knowledges of good and truth, and fewer yet who are in the marriage of good and truth, that is, in truths in respect to doctrine and at the same time in goods in respect to life; and such only are let into spiritual temptations; for if others were let into them they would yield in temptations, and if they yielded their latter state would be worse than their former state. The true reason why only those who are in the marriage of good and truth can be let into spiritual temptations is that the spiritual mind, which is, strictly, the internal man, can be opened only in such; and it is only when that mind is opened that temptations can exist, and for the reason that heaven, that is, the Lord through heaven, flows in through man's spiritual mind into his natural mind; there is no other way for heaven, that is, for the Lord through heaven, to reach man; and when heaven flows in it removes the hindrances, which are evils and falsities therefrom, which have their seat in the natural mind, that is, in the natural man; and these can be removed only by a living acknowledgment of them by man, and grief of soul on account of them. This is why man is distressed in temptations by the evils and falsities that rise up into the thought; and so far as he then acknowledges his sins, regards himself as guilty, and prays for deliverance, so far the temptations are useful to him. From this it is clear that man has spiritual temptation, when his internal, which is called the spiritual mind, is opened, thus when man is being regenerated. When, therefore, man's evils and falsities are removed temptations are brought to an end; and when they are ended joy flows in through heaven from the Lord and fills his natural mind. This joy is what is here meant by consolations. These consolations all those receive who undergo spiritual temptations. I speak from experience. After temptations man receives joys because after them man is admitted into heaven; for through temptations man is conjoined to heaven and is admitted into it, and consequently has joy like that of the angels there.

898. "Write" signifies *certainty*.—This is evident from the signification of "writing," as meaning certainty; for that which is said from heaven, and is commanded to be written, is like

what has been endorsed, and thus is true, and consequently certain; here it means that those who endure spiritual temptations shall have consolations and be happy. "To write" signifies certainty because writing is the outmost act of thought and of speech therefrom, and thus it means what is certain, because what is terminated. This may be compared with all things that a man wills, thinks, and speaks therefrom, and does not terminate by doing them; such things are not yet in man's life, for the outmost in which prior things exist together is lacking. That "writing" thus signifies to inscribe on the life may be seen above (n. 222).

899[a]. "*Blessed are the dead that die in the Lord from henceforth*" signifies the resurrection into eternal life of those who have lived heretofore a life of charity, and will so live henceforth.—This is evident from the signification of "the dead in the Lord," as meaning those who rise into eternal life (of which presently); also from the signification of "the dead and those that die from henceforth," as meaning the resurrection of those who have heretofore lived and who henceforth live a life of charity, for this is said of those who "keep the commandments of God and the faith of Jesus;" and these are such as live according to the Lord's commandments in the Word and acknowledge His Divine, thus who live a life of charity from the Lord (see above, n. 894, 895). [2.] It is said "from henceforth," because those are meant who have heretofore lived and who henceforth live that life. Those who have lived that life heretofore were kept by the Lord below the heavens and protected from infestation by the hells until the last judgment; and when this was accomplished they were stirred up from their places, and raised up into heaven. This was not done before because of the prevalence of the hells, and the preponderance on their part; but after this the heavens prevailed, and thus there was a preponderance on their part; for by the last judgment all things, both in the hells and in the heavens, were reduced to order. If, therefore, these had been raised up before, they could not have resisted the power with which the hells prevailed over the heavens. That they were raised up it was granted me to see; for I saw troops of them arising and being lifted up from the lower earth, where they had been kept by the Lord, and transferred to the heavenly societies. This took place after that last judgment that is treated of in the work on the *Last Judgment*. The same was done after a former judgment that was accomplished by the Lord when He was in the world, which is treated of in the same work. This mystery

is what is meant by the resurrection of those who had heretofore lived a life of charity. This is meant also by these words in *John*:

“Now is the judgment of this world; now shall the prince of this world be cast out. But I, if I be lifted up from the earth, will draw all men unto Myself” (xii. 31, 32);

and this was represented by

Many of the saints who slept being raised up; “and coming forth out of their tombs after the Lord’s resurrection they entered into the holy city, and appeared unto many” (*Matt.* xxvii. 52, 53).

But on this more will be said where the first and second resurrection or death are treated of in what follows in the *Apocalypse*. [3.] “The dead” that are blessed, and “those that die,” mean also those that are to rise again into life hereafter, who are such as live a life of charity, as is evident from the expressions “from henceforth,” and “the dead,” and “those that die,” “from henceforth” referring not only to those who are such since the last judgment, but also to those who were such before, and who have been treated of above. “Death” signifies resurrection, and thus “the dead” signify those who rise again into eternal life, because “death” signifies hell, and thus evils and falsities; and these must die that man may receive spiritual life; for until these are dead and extinct man has no spiritual life, which is the life that is meant in the Word by “life,” “eternal life,” and “resurrection;” therefore “to die” means here and elsewhere in the Word the extinction of the life that is man’s own, which regarded in itself consists solely of evils and falsities from them. And because when that life has been extinguished spiritual life enters in its place, so “the dead in the Lord” signify those who have been made spiritual by the Lord. [4.] Moreover, “to die” can mean in the spiritual sense resurrection, because the angels, who are in the spiritual sense of the Word, know nothing about natural death, by which man is taken out of this world; but they know only about spiritual death, which comes to those who are being regenerated by the Lord by means of temptations, and in whom evils and falsities therefrom are being subdued and put to death. Again, natural death is nothing but resurrection, for the reason that when the body dies man rises again in respect to his spirit, and thus death is simply a continuation of his life; for through death man passes from a life in the natural world into a life in the spiritual world, with the difference only that the life

in the natural world is a more external and imperfect life, and the life in the spiritual world is a more internal and perfect life; and yet the two are alike in appearance, as can be seen from things heard and seen that are related in the work on *Heaven and Hell*.

[b.] [5.] From all this it can be seen that "death" signifies both spiritual death, which is damnation, and resurrection into life, which is salvation. That "death" signifies damnation can be seen above (n. 186, 383, 427[a], 694). That "death" signifies resurrection to eternal life, and salvation, can be seen from the following passages. In *John*:

"Jesus . . . said, I am the resurrection and the life; he that believeth in Me, though he die yet shall he live; and every one that liveth and believeth in Me shall not die forever" (xi. 25, 26).

"I am the resurrection and the life" signifies that both resurrection and life are from Him and from no other; "he that believeth in Me" signifies, he that believes in the Lord's Divine and believes that He is the omnipotent and only God; and as no one can believe this except he that lives a life of charity, so a life of charity is also meant by "believing in Him." "Though he die yet shall he live" signifies that though one die in the natural sense, still he shall rise again into life. "And every one that liveth and believeth in Me shall not die forever" signifies that he who has been reformed shall not die spiritually, that is, be damned, but shall rise again into eternal life. This makes clear that "to die" does not mean to die, but to rise again to life.

[6.] In the same,

"Your fathers did eat manna in the desert, and they are dead. This is the bread which cometh down out of heaven, that one may eat thereof and not die" (vi. 49, 50, 58).

The "manna" that the sons of Jacob ate in the desert means in reference to them natural food, because they were natural; but "the bread that cometh down out of heaven" means spiritual food, because it is from the Lord alone; and because it is from Him alone, in the highest sense "bread" means Himself; and therefore He says, "I am the Bread of life." For Divine good united with Divine truth going forth from the Lord, is that from which both angels and men have spiritual life. Consequently these words mean in the spiritual sense that those who nourish themselves from the Word in a natural way only are

dead, that is, damned, as were the sons of Jacob ; and this was signified by their all dying in the desert ; but those who nourish themselves spiritually from the Word will not be subject to damnation, which is meant by “they shall not die,” which does not mean evidently not to die, but resurrection into life ; for if death is not death it is life. [7.] In the same,

“If a man keep My word he shall never see death” (viii. 51, 52).

“To keep the Lord’s words” signifies to live according to the Lord’s commandments ; “not to see death” signifies not to see damnation but life, into which man rises and enters by death. [7.] In the same,

Jesus said, “Verily I say unto you, that he that heareth My word and believeth on Him that sent Me hath eternal life, and cometh not into judgment but passeth from death into life” (v. 24).

“To hear the word of the Lord and believe on Him that sent Him” has the same meaning as above, for by “the Father” the Lord meant the Divine that was in Him from conception, thus Himself. “Not to come into judgment” signifies not to be damned ; “to pass from death into life” signifies resurrection and life in heaven, “from death” signifying not only from natural death into eternal life, thus a resurrection, but also from spiritual death, which is damnation, into eternal life ; thus again a resurrection ; for the Word contains both a natural and a spiritual sense. [8.] In the same,

Jesus said, “As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will” (v. 21).

“To raise up the dead and quicken them” means resurrection into life, not only by natural death but also by spiritual death ; resurrection into life is effected by reformation and regeneration, and these by the removal and separation of evils, which condemn man, and which are spiritual death. In the same,

Jesus said, “Verily I say unto you, that the hour is coming . . . when the dead shall hear the voice of the Son of God, and they that hear shall live” (v. 25).

“The dead” signify here those who have been in evils and in falsities therefrom, but have been delivered from them by reformation ; that such shall rise again is meant by these words, for they are no longer dead but alive, for they are “those that hear

the voice of the Son of God," that is, those who live according to His commandments. Likewise it is said in *Luke*,

That such shall be recompensed in the resurrection of the dead (xiv. 14),

"the resurrection of the dead" meaning not only the resurrection of those who die in a natural sense, for these rise again immediately after death, but also the resurrection of those who die spiritually and are vivified by the Lord. [9.] In *John*:

Jesus said, "The hour shall come in which all that are in the tombs shall hear the voice of the Son of God and shall come forth, they that have done goods unto the resurrection of life, but they that have done evils unto the resurrection of judgment" (v. 28, 29).

This does not mean that the tombs shall be opened and all shall go forth at the day of the last judgment, but the "tombs" that shall be opened mean the places in the lower earth where those who had previously lived a life of charity and had acknowledged the Lord's Divine were kept and guarded by the Lord, and at the day of the last judgment and after it were raised up into heaven, as has been said above in this article. These places are signified in the spiritual sense by "tombs." This does not mean that the tombs in the earth are to be opened, and that they shall come forth from them at the day of the last judgment, as is clearly evident from the fact that all men come into the spiritual world immediately after death, and live there in a human form in like manner as in the natural world, therefore that every one's resurrection takes place immediately after death, resurrection to life for those who have done goods, and resurrection to judgment for those who have done evils; as is evident from the things heard and seen that are related in the work on *Heaven and Hell*. [10.] The same was represented by the statement

That the tombs were opened, and many bodies of the saints that slept were raised up, and coming forth out of their tombs after the Lord's resurrection entered into the holy city and appeared unto many (*Matt.* xxvii. 52, 53).

That the tombs were then opened and the saints who had previously died came forth and entered into the holy city and appeared to many, represented the resurrection of those who had been kept by the Lord in places under heaven until His coming into the world, and who after His resurrection were taken therefrom and raised up into heaven. This took place and was seen by those who were in Jerusalem; nevertheless it was repre-

sentative of the resurrection of those here and before described. For as all things of the Lord's passion were representative, also that the veil of the temple was rent in twain, the earth quaked, and the rocks were rent (*Matt.* xxvii. 51), so was this, that they came forth from the opened tombs; therefore it is added that "they entered into the holy city and appeared there;" for "Zion," which is here meant by "the holy city," still represented the heaven where the Lord reigns by His Divine truth (on this signification of "Zion" see above, n. 850); and that city, together with Jerusalem, was at that time more profane than holy, so that it was even called "Egypt and Sodom" in the *Apocalypse* (xi. 8). But it is called "holy" on account of its representation and consequent signification in the Word.

[*c.*] [11.] Again, resurrection from the dead, both in the natural and in the spiritual sense, was represented and thus signified by the dead whom the Lord raised,

As by the resurrection of Lazarus (*John* xi. 11-44);

By the raising of the young man of Nain (*Luke* vii. 11-18);

And by the raising of the daughter of the ruler of the synagogue (*Mark* v. 21 to the end).

For all miracles wrought by the Lord, and all miracles described in the Word, included in them and thus signified the holy things of heaven and the church; and for this reason those miracles were Divine, and they were thus distinguished from miracles not Divine.

That it was granted to the disciples to raise the dead (*Matt.* x. 8),

has the same signification. [12.] Regeneration, which also is a resurrection from the dead, was represented by the vivification of the bones in *Ezekiel* (xxxvii. 1-14). That this represented regeneration is plainly evident from verses 11-14, where it is said,

"These bones are the whole house of Israel: . . . therefore prophesy and say unto them, . . . Behold I will open your graves, . . . O My people, and I will bring you upon the land of Israel, that ye may know that . . . I will put My spirit in you, that ye may live."

Here again it is said that "the graves shall be opened," which signifies resurrection into life. (That "to be buried" and "burial" signify resurrection, likewise regeneration, being the rejection of things unclean, may be seen above, n. 659.) [13.] That natural death, which is a casting off of the unclean things of the body, and spiritual death, which is a removal of the unclean things of the spirit, signify resurrection, can be seen also from the following passages in

the *Apocalypse*, where the first and the second death are treated of, which also are called the first and the second resurrection (ii. 11; xxi. 8). Also in David:

“Precious in the eyes of Jehovah is the death of His saints” (*Psalms* cxvi. 15).

Evidently “the death of the saints” does not signify damnation, but the separation and removal of the unclean things of their spirit, thus regeneration and resurrection. So also in *John*:

Jesus said, “Except a grain of wheat fall into the earth and die it abideth alone; but if it die it beareth much fruit” (xii. 24).

The same is true of man, who, that he may rise again must die both in respect to the body and in respect to what is his own (*proprium*), which is in itself infernal; for unless both of these die he does not have the life of heaven. [14.] As men rise again after death, so it was the Lord’s will to suffer death and to rise again the third day, but to the end that He might put off every thing human that He had from the mother and might put on the Divine Human; for every thing human that the Lord took from the mother He cast off from Himself by temptations, and finally by death; and by putting on a Human from the Divine itself that was in Him He glorified Himself, that is, made His Human Divine; therefore in heaven His death and burial do not mean death and burial, but the purification of His Human, and glorification. That this is so the Lord taught by this comparison with wheat falling into the earth, which must die that it may bear fruit. The same is involved in what the Lord said to Mary Magdalene:

“Touch Me not, for I am not yet ascended unto My Father” (*John* xx. 17).

“To ascend to His Father” means the uniting of His Human with His Divine, as the human from the mother was completely cast off.

900. “*Yea, saith the Spirit, that they may rest from their labors,*” signifies that such will henceforth be free from combat against evils and falsities, and from infestation by them.—This is evident from the signification of “saith the Spirit,” as meaning assertion that it is true, “angel” as well as “Spirit” signifying truth from the Lord. Also from the signification of “labors,” as meaning combats against evils and falsities and infestation by them, thus temptations (of which presently); therefore “to rest” from these signifies that they will henceforth be free from them. This

makes evident that "the Spirit saith, that they may rest from their labors," signifies that it is true that they will henceforth be free from combat against evils and falsities, and from infestation by them. As the preceding verse treats of the temptations of those who live according to the Lord's commandments and who acknowledge His Divine, so this verse treats of the consolations that follow spiritual temptations; for, as has been said above (n. 897), after all spiritual temptations joys come forth. [2.] "Labors" mean temptations, because temptations are labors of the soul or spiritual labors; and these are meant by "labor" in *Isaiah*:

"Jehovah hath willed to bruise him, He hath weakened him; if He hath made his soul a guilt offering, he shall see seed, he shall prolong days, and the will of Jehovah shall prosper by his hand; he shall see of the labor of his soul and shall be satisfied" (liii. 10, 11)

This is said of the Lord, of whom the whole of that chapter treats. The Lord's temptations, which were most grievous, because they were against the hells, are described by "Jehovah willed to bruise him, He hath weakened him," for by means of temptations the loves of what is one's own (*proprium*) are broken, thus the body is bruised and weakened. "If he hath made his soul a guilt offering" signifies, if he has endured temptations even unto death; "he shall see seed" signifies that Divine truth shall go forth from Him, "seed" meaning truth, and in reference to the Lord Divine truth; "he shall prolong days" signifies Divine good, which shall also go forth from Him, "long" and thus "to prolong" being said in reference to good (see above, n. 629[a]), and "days" signifying states. "And the will of Jehovah shall prosper by his hand" signifies that thus all things and each thing in the heavens and in the earths shall be kept in Divine order; "of the labor of his soul" signifies by temptations; "he shall see and shall be satisfied" signifies glorification. This is the signification of these words in the highest sense, which treats of the Lord. But in a relative sense they describe the salvation of the human race, for which the Lord fought from Divine love. [3.] It is said, "If he hath made his soul a guilt offering," as if it were a matter of doubt whether he would so make it. But the same truth is involved in this as in what He Himself says in *John*:

"I lay down My soul that I may take it again; no man taketh it from Me, but I lay it down of Myself. I have power to lay it down and I have power to take it again. This commandment received I from My Father" (x. 17, 18).

The mystery that is concealed in these words no one can see

unless he knows what the temptations are by which man is regenerated. For in these man is kept in his freedom; and on this account it seems to him as if he fought from himself. In fact, man has in temptations a more potent spiritual freedom than when he is not in them; for it is more interior. Unless man fought from this freedom in temptations he could not become spiritual; for as all freedom is of love, so man then fights from a love for truth, and thus from a love for eternal life; and in this and in no other way is the internal opened and man regenerated. From this much it can be seen in some degree what is involved in these words of the Lord, namely, that he fought from His own freedom and finally laid down His soul that He might do all things from His own power, and thus might become righteousness from Himself, which He could not have become except by virtue of his freedom; and this is why it is said, "I lay down My soul of Myself; I have power to lay it down, and I have power to take it again. This commandment received I from My Father." [4.] Those to whom this mystery is unknown interpret these words as the Arians do, that the Lord was the adopted, not the actual, Son of God; thus that He was adopted because He was willing to lay down His life, or endure the death of the cross; not knowing that these words involve that from His own power He fought against the hells from His Human and overcame them, and from His own power He glorified His Human, that is, united it to the very Divine in Himself, and thus made it Divine; and that this could by no means have been done if absolute freedom had not been left to Him as to the Human. All this makes clear why it is said in *Isaiah*, "if He hath made his soul a guilt offering." (That freedom is that which is of the love and of the will and thus of the life of man, and that it appears as if it were his own (*proprium*), can be seen in the *Doctrine of the New Jerusalem*, n. 141, 145. That man must have freedom in order to be regenerated can be seen in the *Arcana Caelestia*, n. 1937, 1947, 2876, 2881, 3145, 3158, 4031, 8700. That in no other way can the love of good and truth be implanted in man and be appropriated to him, apparently as his own, n. 2877, 2879, 2880, 8700. That nothing is conjoined to man that is done by compulsion, n. 2875, 8700. That to compel oneself is according to freedom, but not to be compelled, n. 1937, 2881. That in all temptation there is freedom, but this freedom is more interiorly in man from the Lord, and for this reason he fights and wishes to conquer and not to be conquered, which he would not do without freedom, n. 1937, 1947, 2881. That the Lord fought alone and from His own power against all the hells, and overcame them, n. 1692, 1813, 2816, 4295, 8273, 9937. That thus the Lord became righteousness from Himself alone, n. 1813, 2025-2027, 9715, 9809, 10019. That the Lord's last temptation was in Gethsemane and upon the cross, when He gained a complete victory, by which He subjugated the hells, and at the same time glorified His Human, n. 2776, 2803, 2813, 2814, 10655, 10659, 10828. All this is from the *Arcana Caelestia*, from which still more may be seen collected in the *Doctrine of the New Jerusalem*, under the heads, The Freedom of Man, n. 148, 149; Temptations in General, n. 196-200; The Lord's Temptations, n. 201, 302.)

901. "*For their works do follow with them*" signifies that such have spiritual life, which is the life of the angels of heaven.—This is evident from the signification of "works," as meaning spiritual life, such as the angels of heaven have (of which presently); also from the signification of "to follow with them," as meaning to be in them, for what follows with any one, when it is predicated of his life, is in him, and is as it were himself; therefore it is said "to follow with them," not follow them. "Works" signify the life of man because they constitute his life. For man has thought, will, and, from these two, action. That which is in a man's thought and not in his will is not yet in him. That which is in thought and in the will, and not in act, this indeed enters the man, and forms a beginning to his life; and yet it goes forth and disappears, because it has not been terminated. But that which is in a man's will, and from that in act, constitutes his life, and remains, whether it be evil or good. That thought alone does not constitute man's life can be seen from this, that man is able to think many things that he does not will, because he does not love them. The thought and the will of man without the act do not constitute his life, because the will is not made sure, and a will not made sure is like water passing off into vapor, since it is easily changed by a love opposed to it. From all this it can be seen that by such works as are acts of the will man's life is signified. That works, love, will, and act, also man's life, make one, may be seen above (n. 842).

902. Since here as in many other passages in the *Apocalypse*, "works" are mentioned, and here it is said that "their works do follow with them," which signifies spiritual life, something shall be said about how that life is acquired, and also how it is destroyed by the faith of the present day. Spiritual life is acquired solely by a life according to the commandments in the Word. These commandments are given in a summary in the decalogue, namely, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not kill, Thou shalt not bear false witness, Thou shalt not covet the goods of others. These commandments are the commandments that are to be done, for when a man does these his works are good and his life is spiritual, and for the reason that so far as a man shuns evils and hates them, so far he wills and loves goods. [2.] For there are two opposite spheres that surround man, one from hell, the other from heaven, from hell a sphere of evil and of falsity therefrom, from heaven a sphere of good and of truth therefrom; and these spheres do

[not immediately] affect the body, but they affect the minds of men, for they are spiritual spheres, and thus are affections that belong to the love. Between these man is set; therefore so far as he approaches the one, so far he withdraws from the other. This is why so far as a man shuns evils and hates them, so far he wills and loves goods and the truths therefrom, for

No one can at the same time serve two masters, for he will either hate the one or love the other (*Matt. vi. 24*).

[3.] But let it be noted, that man must do these commandments from religion, because they are commanded by the Lord; and if he does this from any other consideration whatever, for instance, from regard merely to the civil law or the moral law, he remains natural, and does not become spiritual. For when a man acts from religion he acknowledges in heart that there is a God, a heaven and a hell, and a life after death. But when he acts from regard merely to the civil and moral law, he may act in the same way, and yet in heart may deny that there is a God, a heaven and a hell, and a life after death. And if he shuns evils and does goods it is merely in an external way, and not in an internal way; thus while he is outwardly in respect to the life of the body like a Christian, inwardly in respect to the life of his spirit he is like a devil. All this makes clear that a man can become spiritual, or receive spiritual life, in no other way than by a life according to religion from the Lord. [4.] I have had proof that this is true from angels of the third or inmost heaven, who are in the greatest wisdom and happiness. When asked how they had become such angels, they said that it was because during their life in the world they had regarded filthy thoughts as abominable, and these had been to them adulteries; and had regarded in like manner frauds and unlawful gains, which had been to them thefts; also hatreds and revenges, which had been to them murder; also lies and blasphemies, which had been to them false testimonies; and so with other things. When asked again whether they had done good works, they said that they loved chastity, in which they were because they had regarded adulteries as abominable; that they loved sincerity and justice, in which they were because they had regarded frauds and unlawful gains as abominable; that they loved the neighbor because they had regarded hatreds and revenges as abominable; that they loved truth because they had regarded lies and blasphemies as abominable, and so on; and that they perceived that when these evils had been put away, and they acted from chastity, sincerity, justice, charity, and

truth, it was not done from themselves but from the Lord, and thus that all things whatsoever that they had done from these were good works, although they had done them as if from themselves; and that it was on this account that they had been raised up by the Lord after death into the third heaven. Thus it was made clear how spiritual life, which is the life of the angels of heaven, is acquired. [5.] It shall now be told how that life is destroyed by the faith of the present day. The faith of this day is that it must be believed that God the Father sent His Son, who suffered the cross for our sins, and took away the curse of the law by fulfilling it; and that this faith apart from good works will save every one, even in the last hour of death. By this faith, instilled from childhood and afterwards confirmed by preachings, it has come to pass that no one shuns evils from religion, but only from civil and moral law; thus not because they are sins but because they are damaging. Consider, when a man thinks that the Lord suffered for our sins, that He took away the curse of the law, and that merely to believe these things or to have faith in them without good works saves,—whether this is not to regard as of little worth all the commandments of the decalogue, all the life of religion as prescribed in the Word, and furthermore all the truths that inculcate charity. Separate these therefore, and take them away from man, and is there any religion left in him? For religion does not consist in merely thinking this or that, but in willing and doing that which is thought; and there is no religion when willing and doing are separated from thinking. From this it follows that the faith of this day destroys spiritual life, which is the life of the angels of heaven, and is the Christian life itself. [6.] Consider further, why the ten commandments of the decalogue were promulgated from mount Sinai in so miraculous a way; why they were engraven on two tables of stone, and why these were placed in the ark, over which was placed the mercy-seat with cherubs, and the place where those commandments were was called the Holy of holies, within which Aaron was permitted to enter only once a year, and this with sacrifices and incense, and if he had entered without these he would have fallen dead; also why so many miracles were afterwards performed by means of that ark. Have not all throughout the whole globe a knowledge of like commandments? Do not their civil laws prescribe the same? Who does not know from merely natural lumen, that for the sake of order in every kingdom adultery, theft, murder, false witness, and other things in the decalogue are for-

bidden? Why then must those same precepts have been promulgated by so many miracles, and regarded as so holy? Can there be any other reason than that every one might do them from religion, and thus from God, and not merely from civil and moral law, and thus from self and for the sake of the world? Such was the reason for their promulgation from mount Sinai and their holiness; for to do these commandments from religion purifies the internal man, opens heaven, admits the Lord, and makes man as to his spirit an angel of heaven. And this is why the nations outside the church who do these commandments from religion are all saved, but not any one who does them merely from civil and moral law. [7.] Inquire now whether the faith of this day—which is, that the Lord suffered for our sins, that He took away the curse of the law by fulfilling it, and that man is justified and saved by this faith apart from good works,—does not cancel all these commandments. Look about and discover how many there are at this day in the Christian world who do not live according to this faith. I know that they will answer that they are weak and imperfect men, born in sins, and the like. But who is not able to think from religion? This the Lord gives to every one; and in him who thinks these things from religion the Lord works all things, so far as he thinks. And be it known that he who thinks of these things from religion believes that there is a God, a heaven, a hell, and a life after death; but he who does not think of these things from religion does not, I affirm, believe them.

VERSES 14-16.

903. "And I saw, and behold a white cloud, and upon the cloud One sitting like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel went out from the temple, crying out with a great voice to Him that sat upon the cloud, Send Thy sickle and reap, for the hour for Thee to reap is come, for the harvest of the earth is dried up. And He that sat upon the cloud cast His sickle upon the earth, and the earth was reaped."

14. "And I saw" signifies *prediction respecting the separation of the good from the evil* [n. 904]; "and behold a white cloud" signifies *Divine truth in outmosts, such as the Word is in the sense of the letter, within which is the spiritual sense* [n. 905]; "and upon the cloud One sitting like unto the Son of man" signifies *the Lord in the heavens in Divine truth or the Word which is from Him* [n. 906]; "having on His head a golden crown" signifies *the Divine good girded for judgment* [n. 907]; "and in His hand a sharp sickle" signifies *Divine truth accurately exploring and separating* [n. 908].
15. "And another angel went out from the temple" signifies *exploration by the Lord of the state of the church in general* [n. 909]; "crying out with a great voice to Him that sat upon the cloud" signifies *announcement after exploration or visitation* [n. 910]; "send Thy sickle and reap, for the hour for thee to reap is come, for the harvest of

the earth is dried up," signifies *that it is the time for gathering up the good and separating them from the evil, because this is the end of the church* [n. 911].

16. "*And He that sat upon the cloud cast the sickle upon the earth, and the earth was reaped,*" signifies *the gathering out of the good from the evil, and that thus the church was laid waste* [n. 912].

904. [Verse 14.] "*And I saw*" signifies *prediction respecting the separation of the good from the evil.*—This is evident from the fact that "seeing" involves the things that are seen, and these are what now follow; and as these involve in the spiritual sense the first or general separation of the good from the evil, so here "I saw" signifies prediction respecting this separation. It is to be noted that in what follows in this chapter separation in general is predicted, and in the following chapters separation in particular, or specifically, which is described by "the seven angels having the seven vials of the wrath of God." It is according to Divine order that the separation of the good from the evil should be thus described, which order is that what is general should come before the setting forth of the particular and the most particular or the specific things. It is according to Divine order for what is general to precede, in order that particulars may be introduced into them and rightly arranged, and made homogeneous and joined together in close connection. (On this subject see what is set forth in the *Arcana Caelestia*, namely, that general things precede, into which particulars are introduced, and most particular things into these. n. 920, 4325, 4329, 4345, 5208, 6089. That in the man who is being regenerated general things precede, and particular and most particular things follow in order, n. 3057, 4345, 4383, 6089. That afterwards there is a subordination of all things under the generals in man, and thus connection, n. 5339. That generals may be filled with innumerable things, n. 7131. That such as a man is in general, such he is in every particular thing, n. 917, 1040, 1316. That what reigns generally is in "all things and in every thing, n. 6159, 7648, 8067, 8853–8857, 8865. All this has been presented to make known why general and generic things are here first stated, and afterwards the particular and most particular things.)

905. "*Behold a white cloud*" signifies *Divine truth in outmosts, such as the Word is in the sense of the letter, within which is the spiritual sense.*—This is evident from the signification of a "cloud," as meaning Divine truth in outmosts, and thus the Word in the sense of the letter (of which above, n. 36, 594); and this cloud appeared "white" because of the shining through it of Divine truth in the heavens, such as the Word is in the spiritual sense, for all whiteness that appears in the heavens springs from the light of heaven, which in its essence is Divine truth. This is why the angels, who are in Divine truth, are clothed in white and shining garments. (That Divine truth going forth from the Lord as a sun is the light of heaven, may be seen in the work on *Heaven and Hell*, n. 126–140; and that white for this reason is predicated in the Word of truths, see above, n. 196.)

906. "And upon the cloud One sitting like unto the Son of man" signifies the Lord in Divine truth or the Word which is from Him.—This is evident from the signification of a "white cloud," as meaning Divine truth in outmosts, such as the Word is in the sense of the letter, within which is the spiritual sense; (see above); also from the signification of "sitting upon it," as meaning in the heavens where Divine truth is in its light, such as the Word is in the spiritual sense; also from the signification of "the Son of man," as meaning the doctrine of truth, and in the highest sense the Lord in relation to the Word (see above, n. 63, 151). Some one may be surprised that a "cloud" signifies the Word, and "One sitting upon the cloud" signifies the Lord in relation to the Word, since to those who comprehend all things according to the sense of the letter of the Word, it must needs seem that a "cloud" means a cloud, and not any thing spiritual such as the Word is; for the Word does not appear to have any affinity or agreement with a cloud; nevertheless it is Divine truth in outmosts, such as the Word is in the letter, that is here signified. The reason is, that in the spiritual world Divine truth flowing down from the higher heavens into the lower appears like a cloud; and this has been seen by me, and from it and its varied hues I was able to conclude what kind of truth the angels of the higher heaven were talking about with one another. [2.] The "cloud" that appeared upon mount Sinai when the law, which was Divine truth, was promulgated, had the same signification, also the "cloud" that was seen every day upon the Tent of meeting, and that sometimes filled it; also

The bright cloud that overshadowed Peter, James, and John, when Jesus appeared transfigured; out of which cloud a voice was heard saying, "This is My beloved Son, in whom I am well pleased; hear ye Him" (*Math. xvii. 5; Luke ix. 34, 35*).

Also in the following passages in the Gospels:

"Then shall appear the sign of the Son of man; . . . and they shall see the Son of man coming in the clouds of heaven with power and glory" (*Math. xxiv. 30; Luke xxi. 27*).

And Jesus said, "Now shall ye see the Son of man sitting on the right hand of power, and coming on the clouds of heaven" (*Math. xxvi. 64; Mark xiv. 61, 62*).

In these passages also "to come on the clouds of heaven" means the manifestation of the Lord in the Word; for after His coming predictions respecting the Lord were clearly seen in the prophecies of the Word that were not seen before; and they are still more clearly seen at this day, when the spiritual sense

of the Word has been opened, in which, in the highest sense, the Lord and the subjugation of the hells by Him and the glorification of His Human are everywhere treated of. This sense is what is meant by the "glory" in which He would come. That "glory" signifies spiritual Divine truth such as it is in the heavens may be seen above (n. 33, 874). All this makes clear what is signified by "the white cloud, and upon the cloud One sitting like unto the Son of man," which John saw; for what now follows treats of the separation of the good from the evil before the last judgment, and afterwards of that judgment; the same as was predicted by the Lord in the Gospels, that "He would come in the clouds of heaven;" also in the first chapter of the *Apocalypse* in these words:

Jesus Christ, "who is the faithful Witness, the First-born of the dead, and the Prince of the kings of the earth. . . . Behold He cometh with the clouds, and every eye shall see Him" (verses 5, 7).

907. "*Having on His head a golden crown*" signifies *the Divine good girded for judgment*.—This is evident from the signification of "a golden crown" on the head, as here meaning the Divine good girded for judgment; for what now follows treats of the separation of the good from the evil, and this separation precedes the last judgment, thus it treats of "the Son of man" by whom is meant the Lord in relation to Divine truth or the Word girded to separate the good from the evil, and afterwards to execute judgment. That this is meant by "the golden crown upon the head of the Son of man," can be seen from the fact that among the sons of Israel and also among the ancients, kings, who represented the Lord, when they were girded for war and in their battles, wore golden crowns (see above, n. 553); and for the reason that kings represented the Lord in relation to Divine truth, and this goes forth from the Lord conjoined with Divine good; and in order that this might be represented kings wore crowns of gold, since "gold" signifies good (see above, n. 242[a,c]). That "a golden crown" signifies good and consequent wisdom, and that truths are what are crowned, may also be seen above (n. 272). [2.] The mystery that is contained in all this is that Divine good judges no one, but Divine truth judges; because the Divine good loves all, and so far as man follows it draws to heaven, while Divine truth separated from good condemns all and judges all to hell. Lest, therefore, all should be condemned and judged to hell, and in order that Divine good may as far as possible mitigate and raise

up to heaven, there was a golden crown on the head, which signified the Divine good girded for judgment, that is, for mitigating. That no one is judged by Divine good, but only by Divine truth, is meant by these words of the Lord :

“The Father doth not judge any one, but He hath given all judgment unto the Son” (*John* v. 22).

‘The Father’ means the Divine good, and ‘the Son’ the Divine truth. (That ‘the Father’ means the Divine good may be seen above, n. 200, 254; and ‘the Son’ Divine truth, n. 63, 151, 724.) Likewise by these words :

The Father gave to the Son “to execute judgment, because He is the Son of man” (*John* v. 27).

“The Son of man” signifies Divine truth (see above, n. 778[*b*]). [3.] Nevertheless it must be understood that the Lord does not judge any one by Divine truth; but Divine truth regarded in itself judges the man who does not receive it but rejects it, as is clearly evident from the Lord’s words :

Jesus said, “If any one hear My words and yet believe not, I judge him not, for I have not come to judge the world but to save the world. He that rejecteth Me and receiveth not My words hath one that judgeth him; the Word that I have spoken, the same shall judge him in the last day” (*John* xii. 47, 48; also *John* iii. 17).

“The Word” means Divine truth, for that is in the Word, and is the Word. That this, regarded in itself, must judge man, and not the Lord Himself by it, is clearly evident, for the Lord says, “I judge him not, for I have not come to judge the world but to save the world.” The Lord Himself does not judge, because He is Divine love and also Divine good united with Divine truth, and the one cannot be separated from the other, for they are one; and Divine good judges no one, but saves, as has been said above. So also does Divine truth which goes forth from the Lord united with Divine good. The saying in *John*, that “it was given to the Son to execute judgment,” must be understood in the same sense as where He is said “to be angry,” “to be wrathful,” “to cast into hell,” and the like; while in fact the Lord is angry with no one, nor does He cast into hell, but man casts himself thither (on which see in the work on *Heaven and Hell*, n. 545-550). So, too, contempt for and rejection of Divine truth, consequently falsity from evil, judges man; thus again, the man judges himself. [4.] How Divine truth regarded in itself judges

man shall also be told. The man who is in falsities from evil because of contempt for and rejection of Divine truth is in hatred against it, and burns to destroy it in every one who is in it from the Lord. And when he makes this attempt he is like one who casts himself into a fire or dashes his face against a rock; the responsibility for this does not lie in the fire or in the rock, but in the man who does this. For the real truth is, that Divine truth never fights against falsity from evil, but falsity fights against truth; and thus heaven does not fight against hell, but hell against heaven.

908. "*And in His hand a sharp sickle*" signifies *Divine truth accurately exploring and separating*.—This is evident from the signification of a "sickle," as meaning Divine truth accurately exploring and separating. This is the signification of "sickle," because it has almost the same signification as "sword (*gladius et machaera*)," which means in the spiritual sense Divine truth fighting against falsity and dispersing it (see above, n. 73, 131, 367); so here in place of sword (*gladius et machaera*) a "sickle" is mentioned, because the harvest is treated of, respecting which and the sickle more will be said hereafter. "A sharp sickle" signifies Divine truth accurately exploring and separating, because the "harvest" signifies the last state of the church preceding the last judgment, when every one is explored by the Lord, and separation is effected; and when this is done the good are raised up into heaven and the evil cast into hell, which is the last judgment. That such exploration and separation are effected before the last judgment, and have already been effected, has been set forth to some extent from some experience in the work on the *Last Judgment*, and also above; and more will be said about it in an appendix at the end of this work. [2.] That "sharp" signifies what is careful, accurate and complete, is evident without explanation. For a sharp sickle, like a sharp sword, acts with great accuracy and pierces very keenly. This is shown in the following passages. In *Isaiah*:

Jehovah "hath made my mouth like a sharp sword" (xlix. 2).

The "mouth" of the prophet signifies Divine truth, and for this reason is compared to a sharp sword, meaning that Divine truth pierces and wholly disperses and destroys falsity. So in the *Apocalypse*:

"Out of the mouth" of the Son of man "went forth a sharp two-edged sword" (i. 16; ii. 12; xix. 15, 21).

The tongue of the wicked, which speaks falsities from interior evil, and pierces and disperses truths, is also compared to a sharp sword and sharp arrows. In David :

“ My soul, in the midst of lions do I lie ; the sons of man are set on fire, their teeth are spears and arrows, and their tongue a sharp sword ” (*Psalms* lvii. 4).

And elsewhere,

“ Jehovah deliver my soul from a lip of falsehood, from a tongue of guile, . . . sharp arrows of the mighty ” (*Psalms* cxx. 2, 4).

Here “ a lip of falsehood and a tongue of guile ” stand for falsities from evil ; and the dispersion of truth by falsities is signified by “ a sharp sword ” and “ sharp arrows. ” In like manner in *Ezekiel* (v. 1).

909. [*Verse* 15.] “ *And another angel went out from the temple* ” signifies *exploration by the Lord of the state of the church in general.*—This is evident from what follows, namely, that the angel “ cried out with a great voice, Send Thy sickle and reap, for the hour for Thee to reap is come, for the harvest of the earth is dried up, ” which signifies announcement after exploration that it is the time for gathering up the good and separating them from the evil, because this is the end of the church. Also from the signification of “ the temple, ” as meaning heaven and the church, and the Divine going forth from the Lord (see above, n. 220, 630, 700[a]). The state of the church in general is here meant, because it is added that “ two other angels went forth, one from the temple that is in heaven, and the other from the altar ; ” and these signify manifestations by the Lord respecting separation. Exploration by the Lord is signified, because an “ angel ” means in the Word something from the Lord (see above, n. 869, 878, 883) ; since angels can make no exploration of the state of the church from themselves, but only from the Lord.

910. “ *Crying out with a great voice to Him that sat upon the cloud* ” signifies *announcement after exploration or visitation.*—This is evident from the signification of “ crying out with a great voice, ” as meaning announcement (of which presently). It means after visitation because it is announced “ to Him who sat upon the cloud, that the hour to reap is come, because the harvest of the earth is dried up. ” “ He that sat upon the cloud ” means the Lord in the heavens (see above, n. 906). “ The great voice ” of this angel signifies announcement of the state of the church after visitation, because a “ voice ” involves the things said, which are what follows. It is said *announcement after exploration*

or visitation, because visitation precedes separation, and after separation the last judgment is accomplished. Visitation is mentioned in many passages, and it means an exploration of what the state of the church is before judgment. Not that such visitation actually occurs; but before judgment the angels of heaven begin to lament because of the growing power of the evil from hell, and begin to pray to the Lord for help; for the Lord knows all things, because He is omniscient. Nevertheless, visitation is depicted by the sending of angels and by their announcement; as that, when the last judgment is at hand,

The Lord "shall send His angels with a great voice of a trumpet, and they shall gather together His elect from the four winds" (*Matt.* xxiv. 31).

Not that any angels are sent to gather them together, but the Lord does this by His Divine truth; for "angels," as has been said, signify Divine truths. So again,

That the apostles shall sit upon twelve thrones, and shall judge the twelve tribes of Israel (*Matt.* xix. 28; *Luke* xxii. 30).

Not that the apostles shall sit upon thrones and judge, but the Lord by His Divine truth; for "apostles," the same as "angels," signify Divine truths, since they signify all things of the church. Likewise in other places. (But respecting visitation see what has been said in the *Arcana Caelestia*, namely, that visitation is an inquiry into what the state of love and faith in the church is; and that this precedes judgment, n. 2242. That "the day of visitation" means the last state of the church in general, n. 10509, 10510; thus when the old church is laid waste and a new church is established, n. 6588. Also that it means the damnation of the unfaithful and salvation of the faithful, n. 6588, 10623. That visitation means also the coming of the Lord, because the Lord then comes to judgment, n. 6895.)

911[a]. "*Send Thy sickle and reap, for the hour for Thee to reap is come, for the harvest of the earth is dried up,*" signifies that it is the time for gathering up the good and separating them from the evil, because this is the end of the church.—This is evident from the signification of "sending the sickle," as meaning to gather up the good and separate them from the evil (of which presently); also from the signification of "the hour to reap is, come," as meaning the time for doing this; also from the signification of "for the harvest of the earth is dried up," as meaning the last state or the end of the church, for "harvest" signifies the last state or the end, and "the earth" signifies the church. From this it is clear that "*Send Thy sickle and reap, for the hour to reap is come, for the harvest of the earth is dried up,*" signifies that it is the time for gathering up the good and separating

them from the evil, because this is the end of the church. "To send the sickle and reap" means to gather up the good and to separate them from the evil, because "the harvest of the earth" signifies the last state of the church, when the last judgment takes place and the evil are cast into hell and the good raised up into heaven, and the two are thus separated. [2.] That such gathering up, separation, and final judgment do not take place until then can be seen in the work on the *Last Judgment*, and will be more fully explained in the appendix to this book. This is briefly set forth in the Lord's words in *Matthew*:

Jesus spake this parable: "The kingdom of the heavens is like unto a man that sowed good seed in his field; but while men slept his enemy came and sowed tares, . . . and went away. But when the blade sprang up and brought forth fruit, then appeared the tares also. The servants of the father of the family came and said unto him, Lord, didst not thou sow good seed in thy field? whence then hath it tares? And he said unto them, An enemy hath done this. But the servants said unto him, Wilt thou then that going we gather them up? But he said, Nay, lest haply while ye gather up the tares ye root up at the same time the wheat with them. Rather let both grow together until the harvest; and in the time of harvest I will say to the reapers, Collect first the tares and bind them in bundles to burn them, but gather the wheat into my barn. . . . And His disciples came unto Him, saying, Explain unto us the parable of the tares of the field. He answering said unto them, He that soweth the good seed is the Son of man; the field is the world; and the seed are the sons of the kingdom; but the tares are the sons of the evil one; and the enemy that soweth them is the devil; while the harvest is the consummation of the age; and the reapers are angels. As then the tares are gathered up and burned in the fire, so shall it be in the consummation of the age. The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that cause stumbling and them that do iniquity, and shall send them into a furnace of fire; there shall be the weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of the Father" (xiii. 24-30, 36-43).

The Lord by this parable illustrates all that is said in this chapter of the *Apocalypse* (in verses 14 to 19) respecting the Son of man having a sickle in His hand and reaping, and that the earth was reaped by Him and the angels. For this parable teaches that the "sower" means the Lord, who is here called "the Son of man;" that the "reapers," or "those that reap," mean the angels; also that "the tares shall be cast into a furnace of fire and the good seed gathered into the barn;" and that this could not be done until "the consummation of the age" (which signifies the last state of the church), "lest the wheat should be rooted up at the same time with the tares." [3.] As this parable of the Lord contains arcana respecting the separation of the evil from the

good, and the last judgment, it is important that its particulars should be explained. "The kingdom of the heavens" signifies the Lord's church in the heavens and on the earth; for the church is in both. "The man who sowed good seed in his field" means the Lord in relation to Divine truth, which is the Word, in the church; the "man," who is called in the following verses "the Son of man," means the Lord in relation to the Word; "good seed" means Divine truth; and "field" the church where the Word is. "While men slept his enemy came and sowed tares, and went away," signifies that while men are living a natural life, or the life of the world, evils from hell secretly, or while they are unconscious of it, introduce and implant falsities, "to sleep" signifying to live a natural life or the life of the world, since such a life is sleep as compared with spiritual life, which is wakefulness. The "enemy" signifies evils from hell, which influence that life when it is separated from spiritual life; "to sow tares" signifies to introduce and implant falsities; "and went away" signifies that it was done secretly and when they were unconscious of it. "But when the blade sprang up and brought forth fruit, then appeared the tares also," signifies that when truth increased and brought forth good, falsities from evil were mingled with it, "the blade springing up" signifying truth such as it is when it is first received, "fruit" signifying good, and "tares" falsities from evil, here these mingled with truths. [4.] "The servants of the father of the family came and said unto him, Lord, didst not thou sow good seed in thy field? whence then has it tares?" signifies those who are in truths from good perceiving that falsities from evil have been mingled with them, and complaining, "the Lord's servants" signifying those who are in truths from good, "the father of the family" signifying the Lord in relation to truths from good ("father" the Lord in relation to good, and "family" the Lord in relation to truths); the "good seed," the "field," and the "tares," having the same signification as above. "And he said unto them, An enemy hath done this," signifies that such falsities were from evil in the natural man. "But the servants said to him, Lord, wilt thou then that going we gather up the tares?" signifies the separation and casting out of falsities from evil before truths from good are received and increase. "But he said, Nay, lest haply while ye gather up the tares ye root up at the same time the wheat with them," signifies that thus truth from good and its increase would also perish; for truths are mingled with falsities in men of the church, and these cannot be separated

and the falsities cast out until they are reformed. [5.] "Rather let both grow together until the harvest; and in the time of the harvest I will say to the reapers, Collect first the tares and bind them in bundles to burn them, but gather the wheat into my barn," signifies that the separation and casting out of falsities from evil cannot be effected until it is the last state of the church; since it is then that falsities of evil are separated from truths of good, and the falsities of evil are delivered up to hell, and the truths of good are conjoined with heaven, or what is the same, the men who are in them. This takes place in the spiritual world, where all who are of the church from its beginning to its end are in this way separated and judged. The "harvest" signifies the end or the last state of the church; "to bind into bundles" signifies to conjoin together particular kinds of falsities from evil; "to burn" signifies to deliver up to hell; and "to gather into the barn" signifies to conjoin with heaven. [6.] "He that soweth the good seed is the Son of man" signifies Divine truth from the Lord. "The field is the world" signifies the church everywhere. "The seed are the sons of the kingdom" signifies that Divine truth is in those who are of the church. "The tares are the sons of the evil one" signifies falsities in those who are in evil. "The enemy that soweth them is the devil" signifies that their falsities are from evil, which is from hell. "The harvest is the consummation of the age" signifies the last time and state of the church. "The reapers are angels" signifies that Divine truth from the Lord is what separates. "The Son of man shall send forth angels, and they shall gather out of His kingdom all things that cause stumbling," signifies that Divine truth from the Lord will remove those things that hinder the separation. "They that work iniquity" signifies such as live wickedly. "And shall send them into a furnace of fire" signifies into the hell where those are who are in love of self and in hatred and revenge. "There shall be the weeping and gnashing of teeth" signifies a direful state from evils and falsities. "Then shall the righteous shine forth as the sun in the kingdom of the Father" signifies that those who have done the Lord's commandments shall live in heaven in heavenly loves and their joys; those are called "the righteous" who acknowledge the Lord and do His commandments. Such was to be the state of the angels after the last judgment, because the superior power which had before been on the side of hell was then restored to heaven, which was a source of joy to

the angels with unceasing increase. [7.] It remains to give some explanation of the Lord's words respecting the separation of the evil from the good, namely, "Rather let both grow together until the harvest; and in the time of the harvest I will say to the reapers, Collect first the tares and bind them in bundles to burn them, but gather the wheat into my barn." This signifies the separation of the evil from the good when the last judgment is at hand. Why they were not separated before may be seen in the work on the *Last Judgment* (n. 59, 70), to which I will here add, that it is according to Divine order for things that must in the end be separated to grow in connection; and that when the end is reached separation is easily and as it were spontaneously effected. This might be illustrated by numberless lessons of experience in both worlds, and also from correspondences in the animal and vegetable kingdoms; from which it can be seen as in a general mirror why the evil were not separated from the good until near the time of the last judgment; and this is the signification of the things in the *Apocalypse* here explained, that the angel said to Him that sat upon the cloud, "Reap, for the hour for thee to reap is come, for the harvest of the earth is dried up."

[b.] [8.] Also in the following passages the "harvest" signifies the last state of the church, when the old church has been laid waste, that is, when there is no longer any truth or good left in it that has not been falsified or cast aside. In *Joel*:

"At the valley of Jehoshaphat . . . will I sit to judge all the nations round about. Send forth the sickle, for the harvest is ripe; come, get ye down, for the wine-press is full, the vats overflow, for their wickedness is great" (iii. 12, 13).

This chapter treats of the falsification of the truth in the Word, and the consequent devastation of the church; and this verse treats of the last state of the church, when judgment takes place; and this state is described, as in the *Apocalypse*, by "sending forth the sickle, for the harvest is ripe," the "harvest" meaning that last state; also by "the wine-press is full and the vats overflow," as in this chapter of the *Apocalypse* (verses 19, 20). That judgment then takes place is plainly declared, "the valley of Jehoshaphat," where judgment is executed, signifying the falsification of the Word. [9.] In *Jeremiah*:

"Cut off him that soweth in Babylon and him that handleth the sickle in the time of harvest" (l. 16).

And in the same,

“The daughter of Babylon is like a threshing floor ; it is time to thresh her : yet a little while and the time of her harvest shall come” (li. 33).

Here, too, “the time of harvest” means the last state of the church, when there is no longer any good or any truth ; its devastation is described by “cutting off him that soweth and him that handleth the sickle in the time of harvest ;” also by “threshing as on a threshing floor,” “Babylon” meaning those who seek dominion by means of the holy things of the church. [10.] In *Isaiah* :

“I will bewail for Jazar, the vine of Sibmah ; I will water thee with my tears, O Heshbon and Elealeh ; for upon thy vintage and upon thy harvest the battle shout hath fallen” (xvi. 9).

Here again, “harvest” signifies the last state of the church, for “the battle shout” signifies the end, because it was a custom to exult and call out when the vintage was finished and the harvest was gathered in ; but here it signifies to lament, because it is said to have fallen. “Jazar, the vine of Sibmah,” and “Heshbon and Elealeh,” signify men of the external church who explain the Word to favor worldly loves, for these places had been given for an inheritance to the tribes of Reuben and Gad, and these, because they dwelt beyond the Jordan, represented the external church. “The vine of Sibmah” signifies the church of such ; and their destruction when the Lord should come and accomplish judgment is also described in that chapter. [11.] In *Jeremiah* :

“The harvest is past, the autumn is ended, and we have not been saved ; because of the bruising of my daughter I am bruised” (viii. 20, 21).

Here again the “harvest” signifies the last state of the church. “Because of the bruising I am bruised” signifies grief that there is no longer any good or truth, “daughter” meaning an affection for truth, and thus the church, for that affection is of the church and the church is from it. [12.] In *Isaiah* :

“It shall come to pass when the harvest, the standing corn, is gathered, and his arm reapeth ears, . . . and there shall be left in it gleanings, as in the shaking of an olive tree, [two] three berries in the top of the bough, four five in the branches of the fruitful tree. . . . In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to blossom ; the harvest shall be a heap in the day of possession, and desperate sorrow” (xvii. 5, 6, 11).

This chapter treats of the knowledges of truth and good belonging to the church, and of their destruction. These are here signified by “Damascus,” of which this chapter treats, and by “Aroer.” Their destruction is described by “there shall be left in it gleanings, as in the shaking of an olive tree, [two] three

berries in the top of the bough, four five in the branches of the fruitful tree," also by "the harvest shall be a heap in the day of possession," that is, that there shall be no more than a single heap; therefore it is added, "and desperate sorrow." This makes clear that "harvest" signifies here the last state of the church. That state is signified also by "morning," for when the last state of the church is at hand it is morning to those who are to be of the new church, and evening and night to those who are of the old church. That this is what "morning" here means is evident from the last verse of this chapter, where it is said,

"About the time of evening behold terror; before the morning it is not" (verse 14).

"Terror" signifies destruction. [13.] In *Joel*:

"The husbandmen were ashamed, the vinedressers howled for the wheat and for the barley, because the harvest of the field hath perished" (i. 11).

The devastation of the church in respect to good and truth is here meant by "the harvest of the field hath perished;" "husbandmen" mean those who are in the good of the church, and "vinedressers" those who are in its truths; "wheat and barley" mean good itself and truth itself; grief on account of devastation is signified by "were ashamed" and "howled."

[c.] [14.] "Harvest" signifies the last state of the church, because "corn," which is the harvest, signifies the good of the church and truth from good, and "field" the church itself. That all things pertaining to natural nourishment, such as wheat, barley, oil, wine, and the like, signify such things as pertain to spiritual nourishment has been shown above in many places; and the things that pertain to spiritual nourishment have reference in general to good and truth and knowledges of them, thus to doctrine and to a life according to these knowledges. Therefore it is said in *Jeremiah*:

A nation from afar "shall eat up thy harvest and thy bread, it shall eat up thy sons and thy daughters, it shall eat up thy flock and thy herd, it shall eat up thy vine and thy fig tree; it shall impoverish thy strongholds, in which thou dost trust, with the sword" (v. 17).

"A nation from afar" means a destroying falsity of evil, "from afar" signifying what is far away from good and truth. "Harvest" and "bread" signify nourishing truths and goods of the church; "sons and daughters" goods and truths generating; "flock and herd" goods and truths spiritual and natural, "vine

and fig' tree" the internal spiritual church, and the external natural church; the "strongholds in which they trust" signify doctrinals from self-intelligence; "to be impoverished with the sword" signifies to be destroyed by falsities of evil. [15.] As "harvest" signifies all things that spiritually nourish man, and these have reference to truths of doctrine and goods of life, so "harvest" signifies the church in general and in particular; in general, in these words in the Gospels,

Jesus said to His disciples, "The harvest . . . is plenteous but the laborers are few; pray ye therefore the Lord of the harvest that He send laborers into His harvest" (*Matt. ix. 37, 38*; *Luke x. 2*).

The "harvest" here means all in whom the church was to be established by the Lord, thus also the church in general; and "laborers" mean all who will teach from the Lord. [16.] Likewise in *John*:

Jesus said to the disciples, "Say ye not there are yet four months and then cometh the harvest? Behold I say unto you, Lift up your eyes and look on the fields that they are white already for harvest. And he that reapeth receiveth reward and gathereth fruit unto life eternal. . . . For herein is the saying true, that there is one who soweth and another who reapeth. I sent you to reap that whereon ye have not labored; others have labored, but ye have entered into their labor" (*iv. 35-38*).

This was said by the Lord of a new church to be established by Him. That the establishment of that church was then at hand is meant by "Lift up your eyes and look on the fields that they are white already for harvest." To teach those who were to be of that church, or as the Lord says elsewhere, "to collect and gather into the barn," is signified by "reaping." That it is the Lord who teaches, thus who collects and gathers, and not themselves (for it was the Lord, by means of the angels, that is, by means of Divine truths from the Word, who prepared for reception those whom the disciples converted to the church), is meant by "there is one who soweth and another who reapeth; I sent you to reap that whereon ye have not labored; others have labored, but ye have entered into their labor." [17.] The building up of the church in man in particular, and in men in general by the Lord, is also described by "harvest" in *Mark*:

Jesus said, "So is the kingdom of God as if a man should cast seed upon the earth, and should then sleep and rise night and day, and the seed should spring up and grow up he knoweth not how. For the earth beareth fruit of herself, first the blade, then the ear, then the full corn in the ear. But when the fruit hath come forth

straightway he putteth forth the sickle, because the harvest is ready" (iv. 26-29).

"The kingdom of God" means the church of the Lord in the heavens and on the earth; and the implantation of it in all who receive truths and goods from the Lord, not from self, is described in these words, every particular of which corresponds to spiritual things and signifies them; as that "a man casts seed upon the earth, that he then sleeps, and rises night and day, that the seed springs up and grows up he knows not how;" for "seed" signifies Divine truth, "to cast seed into the earth" signifies the work of man, "to rise day and night" and finally "to put in the sickle" signifies in every state. The rest signifies the Lord's work; and the "harvest" the implantation of the church in particular and in general. For it is to be noted, that although the Lord works all things, and man nothing from self, yet His will is that man should work as if from self in all that comes to his perception. For without man's co-operation as if from self there can be no reception of good and truth, thus no implantation or regeneration. For to will is the Lord's gift to man; and because the appearance to man is that this is from self He gives him to will as if from self. [18.] Such being the signification of "harvest" two feasts were instituted with the sons of Israel, one of which was called the feast of seven weeks, which was that of the harvest of first-fruits; and the other the feast of tabernacles, which was the feast of in-gathering of the fruits of the earth. Of these the first signified the implantation of truth in good, and the other the bringing forth of good, thus regeneration. But the feast of unleavened bread, or of the Passover, which preceded, signified deliverance from the falsities of evil, which is the first thing in regeneration.

912. [Verse 16.] "*And He that sat upon the cloud cast the sickle upon the earth, and the earth was reaped,*" signifies the gathering out of the good and their separation from the evil, and that thus the church was laid waste.—This is evident from the signification of "Him who sat upon the cloud," as meaning the Lord in relation to the Word, which is Divine truth; from which and according to the reception of which judgment is effected; also from the signification of "the earth," as meaning the church (see above, n. 29, 304, 417[a], 697, 741[b-d], 752, 876); also from the signification of "the earth was reaped," as meaning that the church was laid waste. For "harvest" signifies the last state of the church, as has been shown above (n. 911), therefore "the earth was

reaped" signifies that there is no church, or that it has been laid waste, because there is no longer any good or any truth therefrom, which are signified by the grain of the harvest. It is here said that "the earth was reaped" by Him who sat upon the cloud, but the meaning is that this is done by man; as in many other passages where devastation, which is wrought by man, is attributed to the Lord, because man from his first idea can see it in no other way, and the Word in the sense of the letter is in harmony with that idea. [2.] That the separation of the good and the evil was thus effected when the last judgment was at hand can be seen from what has been said above on this subject, namely, that when the good were separated from those who were inwardly evil, but had been able to live outwardly a moral life like the Christian life, and had therefore made for themselves seeming heavens in the world of spirits, these, as soon as the bond that held them to the good was broken, came into their own evils which they had inwardly cherished; and thus the church, which was merely maintained in externals, was laid waste in them; for they had been able to live a moral life like the Christian life in externals, solely because of their conjunction with the good and the closing up for the time of their interiors which are of their will. But on this subject see what has been said in the work on the *Last Judgment*, as well as in several passages above, and what will be said specifically in the appendix to this work; for unless these things were explained in their connection they could fall into the understanding only in an obscure way.

VERSES 17-19.

913. "And another angel went out from the temple which is in heaven, he also having a sharp sickle. And another angel went out from the altar, having authority over the fire; and he cried with a great cry to him that had the sharp sickle, saying, Send thy sharp sickle and gather the clusters of the vineyard of the earth, for her grapes are fully ripened. And the angel cast his sickle into the earth and gathered the vineyard of the earth, and cast it into the great wine-press of the anger of God."

17. "And another angel went out from the temple which is in heaven, he also having a sharp sickle," signifies manifestation by the Lord of the devastation of the church in respect to Divine truth such as it is in heaven, after exploration [n. 914].
18. "And another angel went out from the altar" signifies manifestation by the Lord of the devastation of the church in respect to the good of love and charity [n. 915]; "having authority over the fire" signifies thus in respect to celestial and spiritual love [n. 916]; "and he cried with a great cry" signifies announcement after exploration or visitation [n. 917]; "saying, Send thy sharp sickle and gather the clusters of the earth, for her grapes are fully ripened," signifies that the gathering up and separation of the good from the evil must take place, since there are no longer any truths of faith because there is no spiritual good, which is charity [n. 918].

19. "And the angel cast his sickle into the earth and gathered the vineyard of the earth" signifies that this was done [n. 919]; "and cast it into the great wine-press of the anger of God" signifies falsification of the Word in respect to all spiritual truth, and consequent damnation, because there is no spiritual good, which is charity [n. 920].

914. [Verse 17.] "And another angel went out from the temple which is in heaven, he also having a sharp sickle," signifies manifestation by the Lord of the devastation of the church in respect to Divine truth such as it is in heaven, after exploration.— This is evident from the signification of "an angel going out and saying," as meaning manifestation by the Lord (as above, n. 869, 878, 883); also from the signification of "temple," as meaning heaven and the church in respect to Divine truth (see above, n. 220); also from the signification of "a sharp sickle," as meaning Divine truth accurately exploring and separating (see above, n. 908), but here, devastating also after exploration; for what was said respecting the former angel (verses 15, 16) signified visitation and exploration, and announcement that the church was wholly devastated; while what is here said respecting these two angels (verses 17–19) signifies the devastation of the church; what is said of the one that went out from the temple which is in heaven signifying the devastation of the church in respect to truth, and of the other who went out from the altar the devastation of the church in respect to good; for "temple" signifies in the highest sense Divine truth, and "altar" Divine good, both going forth from the Lord. All this makes clear that the first angel (in verse 15) means manifestation by the Lord, also exploration of what the church was, and that it was found to be desolated. From this it follows that "another angel went out from the temple which is in heaven, he also having a sharp sickle," signifies manifestation by the Lord of the devastation of the church in respect to Divine truth such as it is in heaven, after exploration. [2.] It is said *Divine truth such as it is in heaven*, because this is what is falsified, and not Divine truth such as it is on earth or in the church there. Divine truth in heaven is such as the Word is in the spiritual sense; while Divine truth on earth is such as the Word is in the natural sense, or the sense of the letter. This Divine truth is for men, and constitutes the church with them; while the other Divine truth is for angels, and constitutes heaven with them. These differ as what is spiritual differs from what is natural; and this difference is like the difference between the wisdom of angels and the wisdom of men. The wisdom of men

as compared with the wisdom of angels is as knowledge compared with intelligence, which is a difference too great to be described. [3.] As to the devastation of the church in respect to Divine truth, it is wrought by the falsification of the Word; for when the Word is explained to favor earthly loves and to confirm falsities of doctrine the church is laid waste. It is not laid waste when the Word is understood in simplicity according to the sense of the letter; but it is laid waste when the Word is so explained as to destroy even the Divine truth in heaven; for then heaven is closed up, and when heaven is closed up there is no longer any church with man. There are those within the church who explain the sense of the letter of the Word even so as to destroy the Divine truth in heaven; and there are those who do not misinterpret it to that degree, and these do not devastate the church with them, but the former do. The sense of the letter understood in simplicity does no harm to any spiritual truth in heaven; but the sense of the letter explained according to falsities of doctrine, and in harmony with evils of the love, does harm to it, for the sense of the letter of the Word is natural Divine truth. This Divine truth differs indeed from spiritual truth as what is natural differs from what is spiritual, and yet they make one by correspondences. But when natural Divine truth is so explained as even to destroy spiritual Divine truth they can no longer make one by correspondence; but the falsity according to which natural Divine truth is explained destroys the spiritual Divine truth. This, then, is the falsification of the Word and the devastation of the church by falsifications. But on this more has been said where the dragon and his two beasts are treated of; and more will be said upon it where "the harlot sitting on the scarlet beast," and "Babylon," are treated of in what follows.

915. [Verse 18.] "*And another angel went out from the altar*" signifies *manifestation by the Lord of the devastation of the church in respect to the good of love and charity.*—This is evident from the signification of "an angel going out," as meaning manifestation by the Lord (see above, n. 914); also from the signification of "altar," as meaning in the highest sense the Divine good of the Divine love; and in a relative sense good of love to the Lord, and good of charity towards the neighbor (see above, n. 391, 490). Why "the altar" has this signification shall be told in a few words. In the church instituted among the sons of Israel there were two things that were the chief things of worship, namely, the tent of meeting and the altar, and after-

wards the temple and the altar. In the temple the Word was taught, and upon the altar sacrifices were made, and these were the chief things of their worship; and as the church established among them was a representative church these two represented in brief all things of the church; and all things of the church in brief relate to truth of doctrine from the Word and to good of love and charity. Moreover, from these two the whole worship of the church comes; and as all the representatives of the church looked to the Lord as the end and as the cause, thus as the *to whom* and the *from whom* of all things, so the temple represented the Lord in respect to Divine truth, and the altar the Lord in respect to Divine good. (On this representation of the temple see above, n. 220; and of the altar, n. 391, 490.) Now as all things of the church, and thus of worship, relate to these two, namely, to truth of doctrine and good of love, and all things of heaven to Divine truth and Divine good, both from the Lord, and as there is no longer any church when these two are laid waste, so two angels appeared to John, and by these the devastation of the church in respect to both was represented.

916. "*Having authority over the fire*" signifies *thus in respect to celestial and spiritual love.*—This is evident from the signification of "fire," as meaning love in both senses, namely, love to the Lord, which exists in those in heaven who are called celestial angels, and love towards the neighbor, which exists in those in heaven who are called spiritual angels; and in the contrary sense love of self, which exists in those in hell who are called devils, and love of the world, which exists in those in hell who are called satans. (That these loves are signified in the Word by "fire" may be seen above, n. 68, 496, 504, 539.) It is said of this angel that "he had authority over the fire," because the devastation of the church in respect to good of love is treated of, and devastation in respect to that is attributed to this angel, as devastation in respect to truth of doctrine is attributed to the former angel, who was therefore said to have "a sharp sickle in his hand." This makes clear what is meant by its being said that this angel "had authority over the fire;" namely, that he will lay waste celestial and spiritual love, and all things of it in the church. [2.] The devastation of the church is attributed to an angel, as elsewhere in the Word it is attributed to the Lord. But this is said of the Lord merely in the sense of the letter, and is not the meaning of the spiritual sense. For truth in the sense of the letter is like a face seen through a veil, while truth in the spir-

itual sense is like a face uncovered ; or, truth in the sense of the letter is like a cloud, while truth in the spiritual sense is like light and its splendor ; or again, truth in the sense of the letter is what appears to be truth to the sensual man, while truth in the spiritual sense is truth to the spiritual-rational man. For example, it is said in the Word that the sun rises, moves forward, and sets, making days and years, which is wholly according to the way it appears to the sensual man. Nevertheless, the rational man thinks of the sun as not moving, and of the earth as moving ; which shows that man's understanding thinks in a reverse way of the things that appear before the senses in order that they may be presented before it in the light of truth. It is the same with the things here said in the *Apocalypse* of "Him who sat on the white cloud," and of the angels, namely, that "they send the sickle into the harvest and reap it," and that "they gather the clusters of the vineyard of the earth, and cast them into the wine-press of the anger of God." All this, too, is said according to the way it appears to the sensual man ; and yet it must be reversed, and understood according to its spiritual sense. [3.] All this makes clear that a sensual man, such as one is in the ages of infancy and early childhood, also the simple-minded, can think about and believe these and like things according to the sense of the letter, as that God takes away good and truth from men on account of their wickedness ; while the adult man who wishes to be wise will not explain these things in the sense that this is done by God, that is, that He takes away from man all good and truth and infuses in the place of them evil and falsity, or that He devastates the church, or even that He is angry and wrathful. For if a wise adult should explain such expressions according to the sense of the letter and confirm them by reasonings, he would destroy genuine truth itself such as it is in heaven, and consequently would close up heaven to himself. For how could any one enter heaven with a belief that God is angry and revengeful, that He punishes, and the like, when the angels of heaven are in the perception that God is never angry, and never works vengeance, or punishes? Would they not turn themselves away from such a one and bid him depart, and immediately close the door after him? So is heaven closed to those who, while they live in the world, explain the sense of the letter of the Word so as to destroy even Divine truth in the heavens ; which truth is also the same as the truth of the spiritual sense, which is in all the particular truths of the natural sense which constitute the sense of the letter of the Word.

917. "*And he cried with a great cry to Him that had the sharp sickle*" signifies *announcment after exploration or visitation*, as is evident from what follows, also from what has been said and explained above (n. 910), where nearly the same words occur.

918. "*Saying, Send thy sharp sickle and gather the clusters of the earth, for her grapes are fully ripened,*" signifies *that the gathering up and separation of the good from the evil must take place, since there are no longer any truths of faith because there is no spiritual good, which is charity.*—This is evident from the signification of "sending the sharp sickle and gathering," as meaning to gather up the good and to separate them from the evil (see above, n. 911). "To gather" has here the same signification as "to reap" above, but "to gather" has reference to clusters and grapes, and "to reap" has reference to the harvest; and both signify to devastate and make an end of the church, which is signified both by "harvest" and "vineyard;" and when the church is devastated, and thus brought to an end, the good are gathered up and separated from the evil. What is further signified by "gathering" will be seen in what follows. The above is evident also from the signification of "clusters," as meaning the goods of faith and their truths (*of which presently*). Also from the signification of "for her grapes are fully ripened," as meaning, because there are no longer any goods of charity, thus because the church is at its end. From all this it can be seen that "send thy sharp sickle and gather the clusters of the earth, for her grapes are fully ripened," signifies that the gathering up and separation of the good from the evil must take place, since there are no longer any goods or truths of faith because there is no spiritual good, which is charity. There are no truths of faith when there is no good of charity, because truth is not possible without good, since truth derives its essence or its life from good; from which it follows that there are no truths and no faith in truths when there is no good or charity. [2.] What charity is, which is the same as spiritual good, shall be told briefly. Charity, that is, spiritual good, is doing good because it is true; thus it is doing what is true, and doing what is true is doing what the Lord has commanded in His Word. This shows that charity is spiritual good. And when a man does what is good because it is true, that is, does what is true, charity becomes moral good; and this is similar in external form to the good that every man who is a moral and civil man does at the present day, but with this difference, that genuine moral good is good because of the spiritual good from which it proceeds. For spiritual good is from the Lord, but moral good is from man, consequently unless the good

that man does is from the Lord, that is, through man from the Lord, it is not good, the end for the sake of which it is done determining what it is. Moral good separated from spiritual good has regard to man, his honor, gain, and pleasure, as the end for which it is done; while moral good from spiritual good has regard to the Lord, heaven, and eternal life, as its end. This has been said to make known why there is no truth of faith when there is no good of charity; consequently where these two are not the church is laid waste, which is the subject treated of here and in what now follows in the *Apocalypse*. (That there is no faith where there is no charity can be seen in the work on the *Last Judgment*, n. 33-39.) [3.] That "clusters" and "grapes" signify the good of charity can be seen from the passages in the Word where they are mentioned, as in the following. In *Jeremiah*:

"In consuming I will consume them; . . . there shall be no grapes on the vine, neither figs on the fig tree, and the leaf shall fade; and I will give them to those who pass over them" (viii. 13).

"No grapes on the vine" signifies that there is no spiritual good in man; "no figs on the fig tree" signifies that there is no natural good in him, "vine" and "fig tree" signifying man in his relation to the church, thus the church with him. But this can be seen explained above (n. 403[δ]). [4.] In *Isaiah*:

"My beloved had a vineyard in the horn of a son of oil, which he fenced, and gathered out the stones, and planted it with a noble vine, and built a tower in the midst of it, and also hewed out a wine-press in it; and he looked that it should bring forth grapes, but it brought forth wild grapes" (v. 1, 2, 4).

The "vineyard" that the beloved had signifies the spiritual church, which was instituted with the sons of Israel; "in the horn of a son of oil" signifies that it had truths from the good of charity; "which he fenced, and gathered out the stones," signifies that it was protected from falsities and evils; "he planted it with a noble vine" signifies that it had genuine truths; "he built a tower in the midst of it" signifies the interior things that receive influx, and through which there is communication with heaven; "he also hewed out a wine-press in it" signifies bringing forth truth from good; "and he looked that it should bring forth grapes, but it brought forth wild grapes," signifies a hope of the fructification of truths from good of charity, but in vain, because there was wickedness in the place of good. [5.] In *Micah*:

"Woe is me, . . . I am become as the gatherings of the summer, as the gleanings of the vintage; there is no cluster to eat; my soul desireth the first-ripe fruit. The holy one has perished from the earth, and the upright one among men; all lie in wait for bloods" (vii. 1, 2).

Grief because of the vastation of good and of truth therefrom in the church is meant and described by "Woe is me, I am become as the gatherings of the summer, as the gleanings of the vintage." That there is no longer any spiritual good or natural good from which the Lord is worshipped is signified by "there is no cluster to eat; my soul desireth the first-ripe fruit;" that there is no longer any spiritual or natural truth is signified by "the holy one has perished, and the upright one among men;" that the truths and goods of the Word and thus of the church are destroyed by falsities and evils is signified by "all lie in wait for bloods." [6.] In *Hosea*:

"I found Israel like grapes in the desert; I saw your fathers like the first-ripe fruit on a fig tree in its beginning" (ix. 10).

This is said of the Ancient church, and its establishment. That church is here meant by "Israel;" its first state by "in the desert," and "in the beginning;" and the spiritual good that they have by "grapes;" and the good springing from it in the natural man by "the first-ripe fruit on the fig tree." [7.] That the men of the Ancient church, and not the sons of Jacob, are here meant by "Israel in the desert," and by "their fathers in the beginning," is evident in *Moses*:

"Their vine was of the vine of Sodom and of the fields of Gomorrah; their grapes were grapes of gall, their clusters were of bitternesses" (*Deut.* xxxii. 32).

Here the sons of Jacob, such as they were in the desert, are described. That their religion was infernal, because they worshipped the gods and idols of the nations, is signified by "their vine was of the vine of Sodom and of the fields of Gomorrah." That instead of the goods of charity they had hatred, and falsities breaking forth therefrom instead of truths, is signified by "their grapes were grapes of gall, their clusters were of bitternesses." [8.] In *Moses*:

"He bindeth his foal to the vine, and the son of his she-ass unto the choice vine; he washeth his garment in wine, and his covering in the blood of grapes" (*Gen.* xlix. 11).

This is in the last address of the father Israel to his sons; this was said to Judah, by whom in the highest sense the Lord in relation to the celestial church and in relation to the Word is meant; and the "blood of grapes" signifies Divine truth from His Divine good, and in a relative sense the good of charity. (But this and the other things here said may be seen explained in the *Arcana Caelestia*, n. 6375-6379.) "The blood of the grapes," the same as "wine," signifies also truth from spiritual good (*Deut.* xxxii. 14). [9.]

The "grapes" signify the good of charity because a "vineyard" signifies a spiritual church, and "vine" a man of that church; and therefore "clusters" or "bunches," and "grapes," which are its fruits, signify the goods that constitute that church, which are called spiritual goods, and also goods of charity. And as all truth is from good, as all wine is from grapes, so "wine" signifies in the Word truth from good. (On this signification of "wine" see above, n. 220[*h*], 376.) But "clusters" or "bunches" signify strictly the variations of state of spiritual good, or of the good of charity, because in them many grapes are connected together in order. What is meant by variations of the state of good will be told elsewhere. [10.] As "the land of Canaan" represented and thus signified the church, and the church is a church from spiritual good, for this is the note of the church,

So those who went to spy out that land brought back a cluster of grapes of a remarkable size, carried on a staff by two (*Num.* xiii. 23, 24).

This was a representative sign of the church that was signified by "the land of Canaan." The church is a church from good of charity because that good regarded in itself is good of life arising from love to the Lord; consequently it is an effect of that love. Good of charity means justice, honesty, and uprightness in every work and in every function from a love of justice, honesty, and uprightness, which love is solely from the Lord. [11.] As it has not heretofore been known what was represented by the "Nazirite," and what was signified by his abstaining from grapes and from wine, and making the hair of his head to grow, it may be disclosed here. Of his abstinence from grapes and from wine it is said,

"He shall abstain from wine and strong drink, he shall drink no vinegar of wine or vinegar of strong drink, yea, he shall not drink any bruising of grapes, nor eat fresh grapes or dried; all the days of his separation he shall eat nothing that is made of the grape of the vine, from the kernels even to the skin" (*Num.* vi. 3, 4).

This was the law for the Nazirite before he had fulfilled the days of his separation, because he then represented the Lord in relation to His first state. The Lord's first state, like that of every other man, was a sensual state. For every man is first sensual, afterwards he becomes natural and rational, then spiritual, and finally, if the third degree is opened in him, he becomes celestial, like an angel of the third heaven. The sensual of man is signified by "the hair of the head" (see above, n. 66, 555). And as the

sensual is the most external part of man's life, and in that all power resides, so the Nazirites had so great strength. That all power resides in the most external or outmost things, consequently in the outmost sense of the Word, which is the sense of the letter, and that this is what "hair" corresponds to and signifies, may be seen above (n. 346, 417, 567, 666, 726). Such power the Lord had when He was a child, and by it He overcame and subjugated the most direful hells, where all are sensual. This state of the Lord was represented by "the days of fulfillment" with the Nazirites, and when these were fulfilled the Lord entered from the sensual and natural into the spiritual and celestial Divine. Now as that state, with its good and truth, is signified by "grapes" and "wine," it was not lawful for the Nazirite to eat grapes or to drink wine until he had fulfilled those days. That it was lawful for him afterwards is evident from the twentieth verse of that chapter, where it is said,

"And after that the Nazirite may drink wine."

[12.] That at the end of the days of fulfillment

He should shave his head, and put the hair of his head on the fire that was under the sacrifice of peace offerings (ver. 18),

represented the sensual that was then new from the celestial Divine, for new hair grew afterwards upon the Nazirite. This also represented that the Lord from outmost Divine truth, which is the sense of the letter, entered into interior Divine truth, which is the Word in the internal sense, even to its highest. For when the Lord was in the world He was the Word, because He was the Divine truth, and that more interiorly by degrees as He grew up, even to its highest, which is purely Divine and wholly above the perceptions of angels. It is to be noted that while the Lord was in the world, from infancy even to the last day there, He advanced step by step to a union with the very Divine that was in Him from conception. (On this successive progression see the *Arcana Caelestia*, n. 1864, 2033, 2632, 3141, 4585, 7014, 10076.) This makes clear what was represented by the fact that the Nazirite was not allowed to eat anything from the grape, or to drink any kind of wine, until the days of his separation were fulfilled.

919. [Verse 19.] "*And the angel cast His sickle into the earth and gathered the vineyard of the earth*" signifies that this was done.—This is evident from what has been just said in the preceding article. That a "vineyard" signifies a spiritual church is evident from the passages in the Word where "vineyard" is mentioned

(As in *Isa.* i. 8, iii. 14; v. 1-10; xvi. 10; xxxvi. 17; xxxvii. 30; lxxv. 21; *Jer.* xii. 10; xxxii. 15; xxxv. 7, 9; xxxix. 10; *Ezek.* xxviii. 26; *Hosea* ii. 15; *Amos* iv. 9; v. 11, 17; ix. 14; *Micah* i. 6; *Zeph.* i. 13; 1 *Sam.* viii. 14, 15; *Psalms* cvii. 37; *Matt.* xx. 1-8; xxi. 28, 38-41; *Mark* xii. 1-9; *Luke* xiii. 6, 7; xx. 9-16. And concerning a "vine" see *John* xv. 1-12; as well as in the histories of the Word).

From these passages it is clearly evident that a "vineyard" means the church (see also above, n. 376[b,c], 403[*δ*], 638[a], 918, where many passages in which "vineyard" occurs are explained). From the signification of "vineyard" it can be seen that "to gather the vintage" signifies to collect for uses those things that will be serviceable to the understanding and will give intelligence and wisdom; and in the contrary sense it signifies to lay waste the church in respect to spiritual good, and thus in respect to affection for truth and understanding of truth. In this contrary sense "vintage" and "to gather the vintage" are used in the sense that there are no longer any clusters or grapes remaining; and this signifies in the spiritual sense that all spiritual good, and thus all truth that is truth in itself, is destroyed; and this is especially effected in the church by falsifications of the Word, likewise when evil of life corrupts all good and falsity of doctrine perverts all truth; this is described also by "spoilers" and by "thieves." [2.] That "gathering the vintage" signifies, for this reason, laying waste, can be seen from the following passages. In *Isaiah*:

"A cry over the wine in the streets; every joy shall be mixed; the gladness of the earth shall be banished. The remnant in the city is a waste, and the gate shall be beaten down even to devastation. For so shall it be in the midst of the land... as the beating of an olive tree, as the gleanings when the vintage is done" (xxiv. 11-13).

This describes the mourning over the devastation of the church in respect to celestial good and in respect to spiritual good, which in its essence is truth from celestial good. This devastation is compared to "the beating of an olive tree," and to "the gleanings when the vintage is done." (But this may be seen explained above, n. 313[*δ*], 638[c].) [3.] In the same,

"Ye confident daughters, perceive my word in your ears: a year above a year shall ye be troubled, ye confident ones, for the vintage is ended, the ingathering shall not come" (xxxii. 9, 10).

"Confident daughters" signify those in the church who love falsities more than truths. That with such, truths are gradually diminished in every state, is signified by "a year above a year shall ye be troubled." The devastation of all truth until there is

nothing left is signified by "the vintage is consumed, and the ingathering shall not come." [4.] In *Jeremiah*:

"Upon thy fruits of autumn and upon thy vintage hath the spoiler fallen, therefore gladness and joy are gathered out of Carmel" (xlviii. 32, 33).

"Fruits of autumn" signify the goods of the church; "the vintage" signifies its truths; for "bread," which is here meant by the "fruits of autumn," signifies the good of the church, and "wine," which is from the vintage, signifies its truth. "The spoiler" who fell upon them signifies evil and falsity therefrom. That the delight of spiritual and celestial love, which is the very joy of the heart, will perish, is signified by "gladness and joy shall be gathered out of Carmel." [5.] In *Micah*:

"Woe is me, I am become as the gatherings of the summer, as the gleanings of the vintage; there is no cluster to eat; my soul desireth the first-ripe fruit" (vii. 1).

"As the gleanings of the vintage, there is no cluster to eat," signifies such devastation of the church that there is no longer any good or truth. (The rest may be seen explained in the preceding article.) In *Jeremiah*:

"If the grape-gatherers came to thee they would leave no gleanings; if thieves in the night they would destroy sufficiency" (xlix. 9).

In *Obadiah*:

"If thieves came to thee, if destroyers by night, how wouldst thou be cut off? Would they not steal till they had enough? If the grape-gatherers came to thee would they leave any clusters?" (verse 5.)

"Grape-gatherers" signify falsities, and "thieves" evils, which lay waste the truths and goods of the church; but "destroyers" signify both falsities and evils; that "they would leave no clusters" signifies that there are no goods because there are no truths. But "to gather the vintage" signifies to gather for uses such things especially as will be serviceable to the understanding, in the following passages:

Jer. vi. 9; *Lev.* xix. 10; *xxvi.* 5; *Deut.* xx. 6, 7; *xxiv.* 21.

920. "And cast it into the great wine-press of the anger of God" signifies falsification of the Word in respect to all spiritual truth, and consequent damnation, because there is no spiritual good, which is charity.—This is evident from the signification of "wine-press," as meaning the bringing forth of truth from good; for "clusters" and "grapes," which were put into the wine-

press, signify spiritual good, and "wine," which is the product, signifies truth from that good (see above, n. 220[*δ*], 376). As "the wine-press" signifies the bringing forth of truth from spiritual good, so in the contrary sense it signifies the bringing forth of falsity from evil. For in the same way that good brings forth truth, evil, which is opposite to good, brings forth falsity. "Wine-press" signifies here the falsification of the Word in respect to all spiritual truth, because it is called "the great wine-press of the anger of God," and "the anger of God" signifies man's contempt for truth and good and his rejection of it, and his completest rejection of it is the falsification of the sense of the letter of the Word even to the destruction of spiritual truth, that is, of the Divine truth that is in heaven. That this falsification closes heaven may be seen (n. 888). Moreover, those who are in evil (and all are in evil who are not in the good of charity) can do no otherwise than bring forth falsities; for as good brings forth truths so evil brings forth falsities. "The great wine-press of the anger of God" signifies also damnation, because this is a consequence, and because the terms "anger of God" and "great wine-press" are used. That this is what a "wine-press" signifies will be proved from the Word in the next article. [2.] Here a few words shall be said about the bringing forth of truth from good, and also of falsity from evil, which is signified by "wine-press" in the spiritual sense. The origin and cause of such bringing forth is that all good is from love, and that which is loved gives delight; and as delight is grateful and pleasing, that which is of the love man thinks about with delight and also confirms. And since love with its delight constitutes the life of man, when man thinks from love and its delight he thinks from self and from his life. That this is so can be clearly seen from the state of men after death, when they have become spirits; for then, when they think from self, they can think in no other way than from their love, since their whole life is their love. Since, therefore, good is from love and truth is from thought, it is clear how truth is brought forth from good. [3.] The same that has been said of good and truth can be said of the will and understanding; for as all good is from the love it is from the will, and as all truth from good is from the thought it is from the understanding; for the will loves, and the understanding thinks. The same that has been said of good and truth can be said of heat and light; for spiritual heat is the love that enkindles the will, and spiritual light is the truth that enlightens the understanding. For all love, which is

from the will, presents an effigy of itself in the light of the understanding, where it recognizes itself and wishes to see itself, because it loves itself; and this is why man thinks what he loves. [4.] The same that has been said of the bringing forth of truth from good can be said of the bringing forth of falsity from evil. For all evil is from the love, and therefore it loves falsity; and evil is from the will, and falsity is from the thought from evil. This has been said because "wine-press" signifies in the spiritual sense the bringing forth of truth from good, also the bringing forth of falsity from evil. "The great wine-press of the anger of God" signifies also the falsification of the Word, because the falsification of the Word is a bringing forth of falsity from evil; for evil is what falsifies, since evil loves the idea of itself in the thought, and the thought, that it may persuade, wishes to find confirmation of the evil in the Word.

VERSE 20.

921. "*And the wine-press was trodden without the city; and there went out blood from the wine-press even unto the bridles of the horses, for a thousand six hundred furlongs.*"

20. "*And the wine-press was trodden without the city*" signifies *the bringing forth of falsity from evil out of hell* [n. 922]; "*and there went out blood from the wine-press even to the bridles of the horses*" signifies *falsifications of the Word flowing forth from evil, even to dominion over the understanding* [n. 923]; "*for a thousand six hundred furlongs*" signifies *evils in the whole complex* [n. 924].*

922[a]. [Verse 20.] "*And the wine-press was trodden without the city*" signifies *the bringing forth of falsity from evil out of hell*.—This is evident from the signification of "treading the wine press," as meaning to bring forth truth from good, and in the contrary sense to bring forth falsity from evil, since "grapes," from which wine is made in the wine-press, signify the good of charity, and in the contrary sense evil; and from good truth is brought forth, and from evil falsity. That this, as well as falsifications of the Word, are signified by "the great wine-press of the anger of God," can be seen from the preceding article (n. 920). The above is evident also from the signification of "without the city," as meaning from hell, for "city" signifies doctrine of truth from the Word (see above, n. 223), while "without the city" signifies doctrine of falsity from the Word falsified; and as falsification of the Word is from hell, "without the city" means out of hell. In the Word "city" signifies doctrine, and "the city of David," that is, Zion, and "the city of Jerusalem," signify the

*[MARGINAL NOTE:—See chap.] xix., where the Lord as the Word is treated of.

church in respect to the Word and in respect to doctrine from the Word, therefore "without the city" signifies, not from the Word and doctrine from the Word; and what is not from the Word and from doctrine therefrom is from hell. "Without the city" has the same signification as "without the camp" of the sons of Israel in the desert, for their "camp" signified heaven and the church, and "without the camp" signified hell. For this reason the lepers and all that were unclean were sent out of the camp (*Lev. xiii. 46; Num. v. 1-6*); and the excrements, by which things infernal were signified, were left without the camp (*Deut. xxiii. 13, 14*).

[b.] [2.] That the "wine-press" and "treading it" signify the bringing forth of falsity from evil and the bringing forth of truth from good, can be seen from the Word where "wine-press" is mentioned. That it signifies the bringing forth of falsity from evil can be seen from the following passages. In *Lamentations*:

"The Lord hath cast down all my strong men in the midst of me, He hath proclaimed against me an appointed time for breaking my young men: the Lord hath trodden the wine-press for the... daughter of Judah" (i. 15).

This treats of the end of the church with the Jewish nation; and "the strong men whom the Lord hath cast down in the midst thereof" signifies the destruction of the love of good; those who are in love of good are called in the Word "strong," because good from its love prevails over the hells, and is therefore "strong." "In the midst" signifies all and everywhere. "To break the young men" signifies the destruction of all understanding of truth; "an appointed time" means when both the goods and the truths of the church were all devastated in that nation; this time was when the Lord came into the world, and is what is meant by "the fulness of times." So "the Lord hath trodden the wine-press for the daughter of Judah" signifies a perversion of the church and an adulteration of the Word that is brought forth from evils of life and falsities of doctrine, "daughter of Judah" meaning the church from doctrine of truth from the Word, and "wine-press" meaning a bringing forth of falsity from evil, and a consequent adulteration of the Word and overthrow of the church. In the sense of the letter this is attributed to the Lord; but this is reversed in the spiritual sense, in which it is meant that this was done by that nation itself. [3.] In *Joel*:

"Send forth the sickle, for the harvest is ripe; come, get ye down, for the wine-press is full, the vats have overflowed; for their wickedness is great" (iii. 13).

The devastation of the church in respect to good and in respect to truth is thus described; and "the wine-press is full and the

vats have overflowed" signifies that nothing was left except falsities from evil. (The rest may be seen explained, n. 911[*b*].) In *Hosea*:

"Be not glad, O Israel, over a likeness, like the nations: for thou hast committed whoredom when subject to thy God; thou hast loved the reward of whoredom upon all cornfloors; the floor and the wine-press shall not feed them, and the new wine shall promise her falsely" (ix. 1, 2).

This treats of the falsification of the Word; "the floor and the wine-press shall not feed them" signifies that they will not imbibe from the Word the goods and truths that nourish the soul. (But this passage also has been explained above, n. 695[*d*].) [4.] In *Jeremiah*:

"Upon thy vintage hath the spoiler fallen; therefore gladness and joy are gathered out of Carmel, and out of the land of Moab; and I have caused the wine to cease from the wine-presses; none shall tread with shouting; the shouting shall be no shouting" (xlviii. 32-34).

What is signified by the "vintage" upon which the spoiler hath fallen, and what by the "gladness and joy" that were gathered, may be seen above (n. 919); that there is no longer any truth because there is no good is signified by "I have caused the wine to cease from the wine-presses;" and that there is no longer any joy from any spiritual love is signified by "none shall tread with shouting," "shouting" meaning the rejoicing of those that tread the wine-press. [5.] In *Isaiah*:

"Who is this that cometh from Edom, his garments sprinkled from Bozrah, he that is honorable in his apparel, walking in the multitude of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thy garment, and thy garments as of one that treadeth in the wine-press? I have trodden the wine-press alone, and of the people not a man was with me; therefore have I trodden them in mine anger, and trampled them in my wrath; therefore their victory is sprinkled upon my garments, and I have stained all my raiment" (lxiii. 1-3).

This is said of the Lord, and of His combats against all the hells; and as he fought against them from the Human, in which was the Divine itself, it is said, "Who is this that cometh from Edom, his garments sprinkled from Bozra?" which signifies fighting from the good of love and from truth, which are from the Divine; for *Edom* means red, and *Bozrah* gathering the vintage, and "red" is predicated of good, and "gathering the vintage" of truth; and because this is what *Edom* and *Bozrah* mean, the expressions "red" and "as one treading in the wine-press" are afterwards used. And as the Divine good and Divine truth that are here meant are the Word in the letter, and this is what is signified by the Lord's "garments" it is said, "garments sprinkled," also "honorable in his apparel." And as all strength in

the Word is in the letter it is said, "walking in the multitude of his strength." Judgment from His Divine upon the good and upon the evil and consequent salvation, is meant by "I that speak in righteousness, mighty to save." The violence offered to the Word by the Jewish nation is signified by "Wherefore art thou red in thy garment, and thy garments as of one that treadeth in the wine-press?" "Red in garment" is predicated of the violence offered to the Divine good of the Word, which is meant above by "Edom," and "garments as of one that treadeth in the wine-press" is predicated of the violence offered to Divine truth in the Word, which is meant above by "Bozrah." "The Lord's garments" signify the Word in the letter, to which violence was offered through adulterations and falsifications of it. The casting down of the hells and of their falsities by His own power is signified by "I have trodden the wine-press alone, and of the people not a man was with me." The casting down into the hells of those who were in direful evils and in falsities therefrom is signified by "I have trodden them in mine anger and trampled them in my wrath;" "anger" is predicated of evils, and "wrath" of falsities; and these are attributed to the Lord; although it is those who are in evils and in falsities therefrom that are angry and wrathful against the Lord. And as the judgment by which the hells were subjugated was accomplished by the Lord by means of temptations admitted into His Human, even to the final temptation, which was the passion of the cross, it is said, "therefore their victory is sprinkled upon my garments, and I have stained all my raiment." For the Lord represented the violence offered by the Jewish nation to the Word, that is, to Divine truth, by all things of His passion and by the final temptation on the cross (see above, n. 183[b], 195[c], 627[c], 655[a], 805[d]).

[c.] [6.] That "wine-press" and "treading it" signify the bringing forth of truth from good, because "the grape" signifies spiritual good, and "wine from the grape" truth from that good, can be seen from the following passages. In *Joel*:

"Rejoice, ye sons of Zion, . . . the floors are full of corn . . . and the wine-presses overflow with new wine and oil" (ii. 23, 24).

"Sons of Zion" signify those who are in wisdom from Divine truth; "the floors are full of corn" signifies that such have celestial good in abundance; "the wine-presses overflow with new wine and oil" signifies that from good of charity they have truth and its delight. [7.] In *Matthew*:

"A man, a householder, planted a vineyard, and set a hedge about it, and digged a wine-press in it, and built a tower; and let it out to

husbandmen," who slew the servants sent to them, and finally the son (xxi. 33).

The "vineyard" which the householder planted signifies the church that was instituted with the sons of Jacob; the "hedge" which he set about it signifies protection from the falsities of evil, which are from hell; "and digged a wine-press in it" signifies that it had spiritual good; "and built a tower" signifies interior truths from that good which looked to heaven; "and let it out to husbandmen" signifies to that people; "they slew the servants that were sent to them" signifies that they slew the prophets; "and finally the son" signifies the Lord. [8.] In *Isaiah* :

"My beloved had a vineyard in a horn of a son of oil, which he fenced and gathered out the stones, and planted it with a noble vine, and built a tower in the midst of it, and also hewed out a wine-press in it; and he looked that it should bring forth grapes, but it brought forth wild grapes" (v. 1, 2).

"Vineyard," "tower," and "wine-press," have the same signification here as just above in *Matthew*. (The rest may be seen explained n. 918.) In most passages where "vintage" and "wine-press" are mentioned, the "harvest" and "corn-floor" are also mentioned

(As in *Hos.* ix. 1, 2; *Joel* ii. 23, 24; iii. 13; *Num.* xviii. 26-30; *Deut.* xv. 14; xvi. 13; 2 *Kings* vi. 27);

and for the reason that "harvest" and "corn-floor," from "corn" and "bread," signify the good of celestial love, which is love to the Lord; and "vintage" and "wine-press," from the "grape" and the "wine," signify the good of spiritual love, which is love towards the neighbor; for these two loves make one, like an efficient cause and its effect. This has been said because here in the *Apocalypse* the "harvest" is mentioned, and afterwards the "vintage" in the same way. (For the "harvest" see verses 14, 15; and the "vintage," verse 19).

923. "And there went out blood from the wine-press even to the bridles of the horses" signifies falsifications of the Word flowing forth from evil even to dominion over the understanding.—This is evident from the signification of "went out from the wine-press," as meaning to be brought forth, or to flow forth, from evil (see in articles above, n. 920, 922); also from the signification of "blood," as meaning falsification of the Word; for "blood" signifies in the genuine sense Divine truth, but in the contrary sense violence offered to Divine truth or the Word, which is the falsification of it. (On this signification of "blood" see above, n. 329[*f.g.*].) The above is evident also from the signification of "even to the bridles of the horses," as meaning even to dominion over the understanding; for "horses" signify the understanding, and their

“bridles” government and dominion, for one who sits on a horse governs it and rules over it by means of the bridle. (That “horses” signify the understanding of truth from the Word may be seen above, n. 355, 364; and that “bridles” signify government and dominion will be seen below.) [2.] In regard to dominion over the understanding, it is the understanding of truth in the Word that is meant; for when falsities of religion are confirmed by the sense of the letter of the Word the understanding no longer sees truth. For every one who has a spiritual affection for truth is enlightened by the Lord when he reads the Word, and it is the understanding that is enlightened. But he who has no spiritual affection for truth cannot have his understanding enlightened; for he sees truth as if at night-time, and falsity as if in the light. And as the church is such at its end the understanding of truth then so far perishes that it cannot be enlightened, since falsities of religion are then to that extent confirmed from the Word, that is, the Word is falsified. This takes place with those who are meant by “Babylon,” verse 8, and by “the beast,” verse 10, of this chapter. For it is said of Babylon that “she hath given all nations to drink of the wine of the anger of her fornication;” and of the beast there that “he that hath adored the beast shall drink of the wine of the anger of God mixed with unmixed wine [in the cup] of His wrath.” That falsifications of the Word are thereby signified may be seen above (n. 881 and 887). [3.] The understanding of truth in the Word would perish with such as are meant by “them that dwell in Babylon” and “the worshippers of the beast,” because such have no spiritual good; and this good, which is the good of charity from the Lord, is what alone opens the spiritual mind, through which the Lord flows in and enlightens; and without the opening of that mind no enlightenment is possible, and thus no understanding of truth. He that believes that he can see any truth of the church from the mere *lumen* of reason is much deceived. He may have knowledge of it from another, but he cannot see it in the light. And when he wishes to see it or to comprehend it in thought, mere shadows from falsities, which spring from fallacies and from what is man’s own (*proprium*) hover over him and induce blindness. All this makes clear what is meant by falsifications of the Word flowing forth from evil, even to dominion over the understanding, which are signified by “blood going out from the wine-press, even to the bridles of the horses.” [4.] The term “bridle” is used in many passages in the Word; and it signifies in the spiritual sense restraint and government, and it is predicated of the understanding and its

thought, because a bridle belongs to horses, and “horses” signify the understanding; and with those who have no understanding “horses” signify reasonings from falsities. This makes clear what is signified by “bridle” in *Isaiah*:

“I will put my hook in thy nose, and my bridle in thy lips, and I will bring thee back by the way by which thou camest” (xxxvii. 29).

This was said of the king of Assyria, by whom reasoning from falsities was signified; for “Assyria” signifies in a good sense the rational. Because that king then besieged Jerusalem and blasphemed God it was said to him that “a hook should be put into his nose,” which signifies that stupidity and foolishness should possess him; for the “nose” signifies perception, and a “hook” signifies taking it away, or strictly, immersing it in the corporeal sensual, and when this is separated from the rational it is stupid. It was also said that “a bridle should be put in his lips,” which signifies insanity in respect to the understanding of truth, for the “lips” signify thought from the understanding, and a “bridle” the withdrawal of it. “To bring him back into the way by which he came” signifies into the falsities by which he will be destroyed; therefore his army, which signifies falsities, was destroyed by a great slaughter. [5.] In the same,

Jehovah's “lips are full of indignation, . . . His tongue is like a devouring fire, and His breath is like an overflowing stream. It shall reach even to the middle of the neck, to sift the nations with the sieve of vanity, and a bridle that misleadeth upon the jaws of the peoples” (xxx. 27, 28).

The “lips,” “tongue,” and “spirit” of Jehovah signify Divine truth, which is the Word, from its outmosts to its inmosts; when this is adulterated and falsified it is said to be “full of indignation,” “like a devouring fire,” and “like an overflowing stream,” and for the reason that the adulteration and falsification of it closes heaven to man and devastates him. Because it appears that heaven does this, or what is the same, Divine truth from which heaven exists, it is said to have “indignation,” to be “a devouring fire,” and “an overflowing stream.” “It shall reach even to the middle of the neck” signifies the devastation of it by falsities, even till it is not understood, for the “neck” signifies conjunction, and conjunction perishes when that which is beneath is taken away. “To sift the nations with the sieve of vanity” signifies the adulteration of the Word by those who are in evils by means of fictions; “and a bridle that misleadeth upon the jaws of the peoples” signifies the falsification of the truth in the Word

by those who are in falsities, "a bridle that misleadeth" meaning strictly a withdrawing from the understanding of truth, "jaws" meaning thoughts from the corporeal sensual, thus from fallacies; and the term "peoples" being used of those who are in falsities, and "nations" of those who are in evils. They who are ignorant of correspondences might think that it is merely by comparison that a "horse's bridle" signifies government over the understanding; but it is by correspondence, as can be seen clearly from the fact that in the spiritual world horses are seen variously harnessed and caparisoned, and these horses, with everything upon them, are correspondences.

924. "*For a thousand six hundred furlongs*" signifies evils in the whole complex.—This is evident from the signification of "furlongs," as meaning bringing forth in a series, for "furlongs," like "miles," and like ways in general, signify bringing forth in a series according to thoughts from affection. Also from the signification of "a thousand six hundred," as meaning goods in the whole complex, and in the contrary sense, as here, evils in the whole complex. For the number "a thousand six hundred" has the same signification as sixteen, and the number sixteen has the same signification as four and two; and all these numbers are predicated of goods, and in the contrary sense of evils. For the greater compound numbers have the same signification as the lesser and simple from which they arise by multiplication; as "twelve thousand" has the same signification as "twelve;" and "twelve" the same as "three and four" multiplied together (see above, n. 430[a], 851). That "three" is predicated in the Word of truths, and "two" and "four" of goods, and in the contrary sense "three" of falsities, and "two" and "four" of evils, can also be seen above (n. 532). This makes clear that "for a thousand six hundred furlongs" signifies the bringing forth of evils in a continuous series, thus evils in the whole complex. That by these two devastators of the church that are meant by "Babylon" and "the beast of the dragon," evils in a continuous series, and thus evils in the whole complex, have been brought forth and are still brought forth, can be fully shown. But how the church is devastated by the beast of the dragon has been shown in the explanations of the twelfth and thirteenth chapters; and how it is devastated by Babylon will be shown below in the explanations of the seventeenth and eighteenth chapters.

CHAPTER XV.

AND I saw another sign in heaven great and wonderful, seven angels having the seven last plagues, for in them was finished the anger of God.

2. And I saw as it were a glassy sea mingled with fire, and them that have victory over the beast and over his image and over his mark and over the number of his name standing by the glassy sea, having harps of God.

3. And they were singing the song of Moses the servant of God, and the song of the Lamb, saying, Great and wonderful are Thy works, O Lord God Almighty; just and true are Thy ways, Thou King of saints.

4. Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy: wherefore all the nations shall come and worship before Thee, for Thy judgments have been made manifest.

5. And after these things I saw, and behold the temple of the tabernacle of the testimony in heaven was opened.

6. And there came out of the temple the seven angels that had the seven plagues, clothed in linen clean and bright, and girded about the breasts with golden girdles.

7. And one of the four animals gave unto the seven angels seven golden bowls, full of the anger of God, who liveth unto the ages of the ages.

8. And the temple was filled with smoke from the glory of God and from His power; and no one was able to enter into the temple till the seven plagues of the seven angels should be finished.

EXPOSITION.

VERSE I.

925. "And I saw another sign in heaven great and wonderful, seven angels having the seven last plagues, for in them was finished the anger of God."

1. "And I saw another sign in heaven" signifies revelation by the Lord of the state of the church before the last judgment [n. 926]; "great and wonderful" signifies from Divine omnipotence and providence [n. 927]; "seven angels having the seven last plagues" signifies evils and falsities in the whole complex, that have wholly devastated the church in respect to all its goods and truths, made manifest by the Lord by means of Divine truth [n. 928]; "for in them was finished the anger of God" signifies thus the end of the church [n. 929].

926. [Verse 1.] "And I saw another sign in heaven" signifies revelation by the Lord of the state of the church just before the last judgment.—This is evident from the signification of a "sign," as meaning revelation; also from the signification of "heaven," as meaning the Lord (of which presently). A "sign" signifies revelation because by a "sign" those things that were seen by John, and that are described in what follows, are meant; and the things seen by him involve arcana respecting the state of the church just before the last judgment. For in general, whatever appears in heaven has precisely the same appearance as the things in our material world in its three kingdoms; and such things appear before the eyes of the angels in just the same way as the things of the three kingdoms appear before the eyes of men in the world. There appear there gold, silver, copper, tin, lead, stones precious and not precious, soil, lands, mountains, hills, valleys, waters, fountains, and other things of the mineral kingdom. There appear pleasure grounds, gardens, forests, fruit-trees of every kind, lawns, fields of grain, meadows filled with flowers, plants, and grasses of every kind; also things produced by these, as oils, wines, drinks from juices, and other things of the vegetable kingdom. There appear animals of the earth, birds of heaven, fishes of the sea, creeping things, and these of every kind, and so much like those on our earth that they cannot be distinguished. I have seen them, and could see no difference. [2.] Still there is this difference, that the things seen in heaven are from a spiritual origin, but those seen in our world are from a material origin; and things from a spiritual origin affect the senses of the angels because their senses are spiritual, as those from a material origin affect the senses of men because they are material. For spiritual things are homogeneous with spiritual

beings, and material things are homogeneous with material beings. It is said that they are from a spiritual origin, because they have existence from the Divine that goes forth from the Lord as a sun; and the Divine that goes forth from the Lord as a sun is spiritual. For the sun there is not fire, but is Divine love, which appears before the eyes of angels as the sun of the world appears before the eyes of men; and whatever goes forth from the Divine love is Divine and is spiritual. That which goes forth appears in general as light, and is felt as heat; and yet that light as well as the heat is spiritual. For that light is Divine wisdom, and is called Divine truth, and that heat is Divine love, and is called Divine good, consequently that light inwardly enlightens the understanding of angels, and that heat inwardly fills the will of angels with the good of love. From that origin are all things that have existence in the heavens; and they appear in forms like those in our world in its three kingdoms, as has been said above. Their appearing in such forms is according to the order of creation, which is that when the things pertaining to the wisdom of angels and to their love come down into the lower sphere in which angels are in respect to their bodies and their bodily sensations they are manifested in such forms and types. These are correspondences. [3.] This has been said to make known what is meant by the sign that John declares that he saw, also by the sign mentioned in the first and third verses of the twelfth chapter, namely, that it means revelation by such things as have existence in heaven from a Divine spiritual origin, and thus contain in them Divine arcana, here arcana respecting the state of the church just before the last judgment. For seven angels were seen "with seven golden bowls, clothed in linen clean and bright, and girded about the breasts with golden girdles;" also "a glassy sea mingled with fire" was seen; and "those who had victory over the beast, having harps," were seen; also "the temple of the tabernacle of the testimony" was seen; and the songs in which they glorified the Lord were heard; all these are called the "sign" that he saw, because they were significative. But the things signified by them can be seen only by correspondences; and because they contain Divine arcana, they cannot be seen unless the Lord reveals them. [4.] It is called "a sign from heaven," which means revelation by the Lord. It is said *by the Lord* because heaven is the Lord. Heaven consists of angels; and yet the angels are not heaven, but the Lord is heaven, for heaven is the Divine that goes forth from the Lord, and this is called

Divine good and Divine truth, and from it the angels have all their love and wisdom. Angels are angels from love and wisdom, and they have love and wisdom from the Lord; and because these are from the Lord they are the Lord's, and are thus the Lord in the angel, as can be seen from the Lord's words to His disciples,

That they are in the Lord and He in them (*John* xiv. 20);
And that He hath His abode in them in the Word from Him (verses
22-24).

Since, then, heaven is made up of angels, and angels are angels from the Lord, it follows that heaven is the Lord.

927. "*Great and wonderful*" signifies *from Divine omnipotence and providence*.—This is evident from the signification of "great," as meaning in reference to the Lord His Divine omnipotence; also from the signification of "wonderful," as meaning in reference to the Lord His Divine providence. For when man looks to what is great in the Lord he looks to His Divine omnipotence, and when he looks to what is wonderful in the Lord he looks to His Divine providence. Moreover, what follows respecting the salvation of the good and the damnation of the evil is all of the Divine omnipotence and providence.

928. "*Seven angels having the seven last plagues*" signifies *evils and falsities in the whole complex, that have wholly devastated the church in respect to all its goods and truths, made manifest by the Lord by means of Divine truth*.—This is evident from the signification of "angels," as meaning Divine truths from the Lord (see above, n. 130, 302); also from the signification of "seven," as meaning all things and wholly (see n. 20, 24, 257, 300); also from the signification of "plagues," as meaning the evils and falsities that have devastated the church (see above, n. 584). And as "seven" means all things and wholly, so "the seven plagues" signify evils and falsities in the whole complex, which wholly devastate the church. (All evils in the complex of those who devastate are signified by the number "one thousand six hundred," chapter xiv. 20, see n. 924; and all falsities in the complex of those who devastate are signified by the number "six hundred sixty-six," chapter xiii. 18, see n. 847.) The above is evident also from the signification of "last," as meaning in respect to all goods and truths; for then comes what is last and finished. From all this it is clear that "seven angels having the seven last plagues" signify evils and falsities in the whole complex, that have wholly devastated the church in respect to all its goods and truths, made manifest by the Lord by means of Divine truth. How the evils and falsities that have wholly devastated the church were made

manifest by the Lord is described in what follows in this chapter from the fifth to the eighth verse. [2.] That the church has been devastated in respect to all goods and truths can be seen from this, that the Christian church has been divided from its beginning into two churches, one of which is depicted in the *Apocalypse* by the dragon and the two beasts; and the other by the harlot sitting on the scarlet beast, and by Babylon. That which is depicted by the dragon and its two beasts is the church with the Reformed; and that which is depicted by the harlot and by Babylon is the church with the papists. The church with the Reformed has been devastated by faith alone; and the church with the papists by dominion over the souls of men, and over heaven. The devastation of this church in respect to all goods and truths therefrom is treated of in the seventeenth and eighteenth chapters; and the devastation of the church with the Reformed is described in the twelfth and thirteenth chapters, and further in the sixteenth chapter by the seven angels having bowls full of the anger of God. [3.] That both churches have been devastated in respect to all goods and truths by evils and falsities can be clearly seen from the fact that hardly any one at this day knows that God is one and that He is the Lord, or knows what love to the Lord is, or what charity towards the neighbor is, and therefore what good works are, or even what faith is in its essence, and that what is called faith is not faith; also what conscience is, what free will is, what regeneration is, what spiritual temptation is, what baptism is, what the Holy Supper is, what heaven and hell are, what the Word is, and many other things. And as all this is not known, goods and truths are concealed; and so far as worldly and bodily things are loved all these things are lightly esteemed and are even cast aside; and then evils enter in the place of goods, and falsities enter in the place of truths, and thus the church is devastated.

929. "*For in them was finished the anger of God*" signifies *thus the end of the church*.—This is evident from the signification of "the anger of God," as meaning when there is no longer any good or truth, but only evil and falsity; and because these are against the Lord and against heaven they are called "the anger of God;" and this, too, is why the last time of the church, and the last judgment at that time, are called "the day of God's anger, wrath, and vengeance" (see above, n. 413); also why anger is attributed to the Lord, when in fact it belongs to the evil; for all evil contains anger against the Lord, and consequently against good and truth, which are from the Lord. The "anger" is said

to be "finished (or consummated)," because "consummation" signifies the end of the church or when there is no longer any good or truth, but only evil and falsity. (See above, n. 397; also why the last judgment does not come until the consummation has been accomplished, n. 624[a], 911[a].) Every church in its beginning is in good and from that in truths, or in charity and from that in faith; but afterwards it is in faith and from that in charity, and finally in faith separated from charity. When it is in charity and from that in faith the church is spiritual; when it is in faith and from that in charity the church is rational; and when it is in faith separated from charity it is natural; and a merely natural church is no church, for the merely natural man has regard only for self and the world, and no regard for the Lord and heaven—the latter is on his lips only, the former in his heart,—and when the church is such then it has been consummated.

VERSES 2-4.

930. *"And I saw as it were a glassy sea mingled with fire, and them that have victory over the beast and over his image and over his mark and over the number of his name—standing by the glassy sea, having harps of God. And they were singing the song of Moses the servant of God, and the song of the Lamb, saying, Great and wonderful are Thy works, O Lord God Almighty; just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy: wherefore all the nations shall come and worship before Thee, for Thy judgments have been made manifest."*

2. *"And I saw as it were a glassy sea mingled with fire"* signifies the generals of truth from the Word, transparent by virtue of spiritual truths, which are from the good of love [n. 931]; *"and them that have victory over the beast"* signifies that have lived a life of charity, and thus have not falsified the Word [n. 932]; *"and over his image and over his mark and over the number of his name"* signifies and that have not acknowledged the doctrine of faith separated from charity, or any quality of it [n. 933]; *"standing by the glassy sea"* signifies because they have been in truths from the Word [n. 934]; *"having harps of God"* signifies glorification of the Lord from spiritual affection [n. 935].
3. *"And they were singing the song of Moses the servant of God, and the song of the Lamb,"* signifies acknowledgment and confession of the commandments in the Word of both Testaments, also acknowledgment and confession of the Lord's Divine in His Human [n. 936, 937]; *"saying, Great and wonderful are Thy works,"* signifies that all the goods of heaven and the church are from Him [n. 938]; *"O Lord God Almighty"* signifies because He is Divine good [n. 939]; *"just and true are Thy ways"* signifies that all the truths of heaven and the church are from Him [n. 940]; *"Thou King of saints"* signifies because He is Divine truth [n. 941].
4. *"Who shall not fear Thee, O Lord,"* signifies worship of the Lord from the good of love [n. 942]; *"and glorify Thy name"* signifies worship of Him from truths from that good [n. 943]; *"for Thou only art holy"* signifies because He is good itself and truth itself, and consequently all good and all truth are from Him [n. 944]; *"wherefore all the nations shall come and worship before Thee"* signifies that all who are in good of love and in truths therefrom will acknowledge His Divine [n. 945]; *"for Thy judgments have been made manifest"* signifies that Divine truths have been revealed to them [n. 946].

931. [Verse 2.] “*And I saw as it were a glassy sea mingled with fire*” signifies the generals of truth in the Word, transparent by virtue of spiritual truths, which are from the good of love.— This is evident from the signification of “a glassy sea,” as meaning generals of truth transparent by virtue of spiritual truths (see above, n. 275[a]); also from the signification of “fire,” as meaning the good of love (see n. 68, 496, 504, 916). It shall be told here briefly why “a glassy sea” signifies the generals of truth in the Word transparent by virtue of spiritual truths. The “sea” signifies truths in general, because “waters, fountains, and rivers,” signify truths that are the source of intelligence, and the sea is their general receptacle. Truths in general, or the generals of truth, are such truths as are in the sense of the letter of the Word; and the sense of the letter of the Word is natural, and every thing natural is a general receptacle of spiritual things. For nothing in the nature of the world, or nothing natural, is possible that does not come forth from the spiritual; for the natural is formed out of the spiritual, as an effect out of its effecting cause. And as thousands of things that are spiritual effect and form one natural thing, so this one, as it is the containant of the thousands, is a general thing. [2.] Such also is the Word in the sense of the letter in its relation to the Word in the spiritual sense; and as the spiritual sense of the Word is in the natural sense, and in it shines through before the angels, so the Word in respect to the generals of truth transparent by virtue of spiritual truths is signified by a “glassy sea.” “Glassy sea” has the same signification elsewhere in the *Apocalypse*:

“And in sight of the throne a glassy sea like crystal” (iv. 6).

Also,

The city New Jerusalem, as well as the street of the city, appeared “like pure gold, as it were transparent glass” (xxi. 18, 21).

For that city signifies the doctrine of the church, and “street” the truth of that doctrine; and the truths of that doctrine, because they are genuine truths, derive their light and their transparency from spiritual truths. It is this transparency that is signified by “glass” and by “crystal.”

“Also over the heads of the cherubim a firmament was seen like the appearance of a wonderful crystal” (*Ezek.* i. 22).

This signifies the spiritual Divine in heaven. That “the glassy sea” signifies the Word in the sense of the letter transparent by virtue of its spiritual sense can be seen also from the fact that near

it were seen "them that had the victory over the beast;" and these signify such as have not falsified the Word, and have not extinguished thereby the light of the spiritual sense.

932. "*And them that have victory over the beast*" signifies *who have lived a life of charity, and thus have not falsified the Word.*—This is evident from the signification of "having victory over the beast," as meaning to live a life of charity; for "the beast" signifies those who are in faith separated from charity, or what is the same, those who are in faith without good works, and who live according to that faith; consequently those who do not live that faith but the faith of charity "have victory over the beast," for they fight against that faith in their life; and as they come off victors they receive the reward of victory after their life in the world. As "the beast" signifies also confirmation from the Word of faith separate, and thus falsification of the Word, so "to have the victory over the beast" signifies also not to have falsified the Word. (That "the two beasts" of the dragon treated of in chapter xiii. signify faith separated from the goods of life, also falsification of the Word to confirm that faith, may be seen above, n. 773, 815[a].)

(Goods of Charity.)

As faith separated from goods of charity, which are good works, also the faith that is from charity, have been treated of in the explanations of two preceding chapters (the twelfth and thirteenth), the goods of charity shall be treated of in the explanations of this and the following chapter. What is meant by goods of charity or good works is at this day unknown to most in the Christian world, because of the prevalence of the religion of faith alone, which is a faith separated from goods of charity. For if faith only contributes to salvation, and goods of charity contribute nothing, the idea that these goods may be left undone has place in the mind. But some who believe that good works should be done do not know what is meant by good works, thinking that good works are merely giving to the poor and doing good to the needy and to widows and orphans, since such things are mentioned and seemingly commanded in the Word. Some think that if good works must be done for the sake of eternal life they must give to the poor all they possess, as was done in the primitive church, and as the Lord commanded the rich man to sell all that he had and give to the poor, and take up the cross and follow Him (*Matt. xix. 21*). But what is meant in the Word by good works shall be told in order in what follows.

933. "*And over his image and over his mark and over the number of his name*" signifies *and that have not acknowledged the doctrine of faith separated from charity, or any quality of it.*—This is evident from the signification of "the beast," whose "image," "mark," and "number of name," are here mentioned, as meaning faith separated from charity, or faith without good

works (see above, n. 773, 815[a]); also from the signification of "his image," as meaning the doctrine of that faith (see n. 827[a]); also from the signification of "his mark," as meaning the acknowledgment and confession of that faith (see n. 838); also from the signification of "the number of his name," as meaning what is like it in respect to life and in respect to faith, thus its quality, also as meaning falsities in the whole complex (see n. 841, 845, 847). So "the image, mark, and number of his name," signify, when taken together, not acknowledging and confessing faith separated in respect to its doctrine, and in respect to any quality of it. "To have victory over these" signifies to reject them in life and doctrine, which is effected by combat against the falsities that the followers of that faith offer in opposition.

(Continuation.)

[2.] It has been said in the previous article that at this day it is scarcely known what is meant by charity, and thus by good works, unless it be giving to the poor, enriching the needy, doing good to widows and orphans, and contributing to the building of churches and hospitals and lodging houses; and yet whether such works are done by man and for the sake of reward is not known; for if they are done by man they are not good, and if for the sake of reward they are meritorious; and such works do not open heaven, and thus are not acknowledged as goods in heaven. In heaven no works are regarded as good except such as are done by the Lord in man, and yet the works that are done by the Lord in man appear in outward form like those done by the man himself, and cannot be distinguished even by the man who does them. For the works done by the Lord in man are done by man as if by himself; and unless they are done as if by himself they do not conjoin man to the Lord, thus they do not reform him. That man ought to do goods as if by himself may be seen above (n. 616, 864, 911[c]).

(Continued in the following article.)

934. "*Standing by the glassy sea*" signifies because they have been in truths from the Word.—This is evident from the signification of "glassy sea," as meaning the generals of truth from the Word transparent by virtue of spiritual truths (see above, n. 931); so "standing by it" signifies to be in truths. They were seen "standing by the glassy sea" because those who live a life of charity and reject the doctrine of faith separated hold fast to the truths of the sense of the letter of the Word, and do not pervert or falsify them. As for example, where "doing" and "working," also "deeds" and "works" are mentioned in the Word they do not include these in faith as though they were concealed in it, but they desire to express them in act; for they know that without them faith is not faith, and that faith is only so far faith as works are rightly conjoined with it; consequently to include these in faith or to separate them from it they condemn as a heresy. This makes clear that such "stand by the glassy sea," that is, are in truths from the Word.

(Continuation.)

[2.] It was said of works in the preceding article that those done by man are not good, but only those done by the Lord in man. But for works to be done by the Lord, and not by man, two things are necessary: first, there must be an acknowledgment of the Lord's Divine, also that He is the God of heaven and earth even in respect to the Human, also that every good that is good is from Him; and secondly, it is necessary that man live according to the commandments of the decalogue, by abstaining from those evils that are there forbidden, that is, from worshipping other gods, from profaning the name of God, from thefts, from adulteries, from murders, from false witness, from coveting the possessions and property of others. These two things are requisite that the works done by man may be good. The reason is that every good comes from the Lord alone, and the Lord cannot enter into man and lead him so long as these evils are not set aside as sins; for they are infernal, and in fact are hell with man, and unless hell is set aside the Lord cannot enter and open heaven. This is what is meant by the Lord's words to the rich man

Who asked Him about eternal life, and said that he had kept the commandments of the decalogue from his youth; whom the Lord is said to have loved, and to have taught that one thing was lacking to him, that he should sell all that he had and take up the cross (*Matt. xix. 16-22; Mark x. 17-22; Luke xviii. 18-23*).

"To sell all that he had" signifies that he should relinquish the things of his religion, which were traditions, for he was a Jew, and also should relinquish the things that were his own, which were loving self and the world more than God, and thus leading himself; and "to follow the Lord" signifies to acknowledge Him only and to be led by Him; therefore the Lord also said, "Why callest thou Me good? there is none good but God only." "To take up his cross" signifies to fight against evils and falsities, which are from what is one's own (*proprium*).

935. "Having harps of God" signifies *glorification of the Lord from spiritual affection*.—This is evident from the signification of "harps," as meaning confessions and glorifications (see above, n. 323, 856). Therefore "harps of God" mean confessions and glorifications of the Lord from spiritual affection. This is the signification of "harps of God," because spiritual affections, which are affections for truth, were expressed by stringed instruments; while celestial affections, which are affections for good, were expressed by wind instruments (see above, n. 323[a], 326[a]).

(Continuation.)

[2.] The previous article treated of the two things necessary that works may be good, namely, that the Divine of the Lord be acknowledged, and that the evils forbidden in the decalogue be shunned as sins. The evils enumerated in the decalogue include all the evils that can ever exist; therefore the decalogue is called the ten commandments, because "ten" signifies all. The first commandment, "*Thou shalt not worship other gods*," includes not loving self and the world; for he that loves self and the world above all things worships other gods; for every one's god is that which he loves above all things. The second commandment, "*Thou shalt not profane the name of God*," includes not to despise the Word and doctrine from the Word, and thus the church, and not to reject these from the heart, for these are God's "name." The fifth commandment, "*Thou shalt not steal*," includes

the shunning of frauds and unlawful gains, for these also are thefts. The sixth commandment, "*Thou shalt not commit adultery,*" includes having delight in adulteries and having no delight in marriages, and in particular cherishing filthy thoughts respecting such things as pertain to marriage, for these are adulteries. The seventh commandment, "*Thou shalt not kill,*" includes not hating the neighbor nor loving revenge; for hatred and revenge breathe murder. The eighth commandment, "*Thou shalt not bear false witness,*" includes not to lie and blaspheme; for lies and blasphemies are false testimonies. The ninth commandment, "*Thou shalt not covet thy neighbor's house,*" includes not wishing to possess or to divert to oneself the goods of others against their will. The tenth commandment, "*Thou shalt not covet thy neighbor's wife, his man-servants,*" and so on, includes not wishing to rule over others and to subject them to oneself, for the things here enumerated mean the things that are man's own. Any one can see that these eight commandments relate to evils that must be shunned, and not to goods that must be done.

936. [*Verse 3.*] "*And they were singing the song of Moses the servant of God, and the song of the Lamb,*" signifies *acknowledgment and confession of the commandments in the Word of both Testaments; also acknowledgment and confession of the Lord's Divine in His Human.*—This is evident from the signification of "singing a song," as meaning confession from acknowledgment and from joy of heart (see n. 326, 857); also from the signification of "Moses," as meaning the Word of the Old Testament (of which presently); also from the signification of "the Lamb," as meaning the Lord in relation to Divine truth (see n. 297, 343, 460, 482), thus in relation to the Word, for that is Divine truth; but here, since it is said "Moses and the Lamb," the Word of the Old Testament and of the New is signified. It is evident from what follows in these two verses that "the song of Moses and of the Lamb" signifies acknowledgment of the commandments in the Word of both Testaments, also acknowledgment of the Divine in the Lord's Human, since these are what they were singing, or what constituted their song. In the first verse the Lord's works and His ways, which signify His commandments, are glorified. The following verse is a glorification of the Lord, and an injunction that all must fear Him, because He alone is holy; and as these are the subjects of the two songs, and "songs" signify acknowledgments and confessions of these things, it is clear that "they were singing the song of Moses the servant of God, and the song of the Lamb," signifies acknowledgment and confession of the commandments in the Word of both Testaments, also acknowledgment and confession of the Lord's Divine in His Human. Moreover, by these two victory is had over the beast (the subject here treated of), namely, by keeping the commandments and by acknowledging the Lord's Divine. Without these two the beast conquers.

(Continuation.)

[2.] In the previous article the evils that must be shunned were enumerated from the decalogue. But many, I know, think in their heart that no one can shun these of himself, because man is born in sins and has therefore no power of himself to shun them. But let such know that any one who thinks in his heart that there is a God, that the Lord is the God of heaven and earth, that the Word is from Him, and is therefore holy, that there is a heaven and a hell, and that there is a life after death, has the ability to shun these evils. But he who despises these truths and casts them out of his mind, and still more he who denies them, is not able. For how can one who never thinks about God think that anything is a sin against God? And how can one who never thinks about heaven, hell, and the life after death, shun evils as sins? Such a man does not know what sin is. Man is placed in the middle between heaven and hell. Out of heaven goods unceasingly flow in, and out of hell evils unceasingly flow in; and as man is between he has freedom to think what is good or to think what is evil. This freedom the Lord never takes away from anyone, for it belongs to his life, and is the means of his reformation. So far, therefore, as man from this freedom has the thought and desire to shun evils because they are sins, and prays to the Lord for help, so far does the Lord take them away and give man the ability to refrain from them as if of himself, and then to shun them.

[3.] Everyone is able from natural freedom to shun these same evils because of their being contrary to human laws; this every citizen of a kingdom does who fears the penalties of the civil law, or the loss of life, reputation, honor, wealth, and thus of office, gain, and pleasures; even an evil man does this. And the life of such a man appears exactly the same in external form as the life of one who shuns these evils because they are contrary to the Divine laws; but in internal form it is wholly unlike it. The one acts from natural freedom only, which is from man; the other acts from spiritual freedom, which is from the Lord; both acting from freedom. When a man is able to shun these same evils from natural freedom, why is he not able to shun them from spiritual freedom, in which he is constantly held by the Lord, provided he thinks to will this because there is a heaven, a hell, a life after death, punishment and reward, and prays to the Lord for help?

[4.] Let it be noted, that every man when he is beginning the spiritual life because he wishes to be saved, fears sins on account of the punishments of hell, but afterwards on account of the sin itself, because it is in itself abominable, and finally on account of the truth and good that he loves, thus for the Lord's sake. For so far as any one loves truth and good, thus the Lord, he so far turns away from what is contrary to these, which is evil. All this makes clear that he that believes in the Lord shuns evils as sins; and conversely, he that shuns evils as sins believes; consequently to shun evils as sins is the sign of faith.

937. That "Moses" signifies the Word of the Old Testament can be seen from certain passages in the Word in which he is mentioned. But in some passages "Moses" means the law in the strictest sense, which is the law given from mount Sinai; in others, the law in a broader sense, which is the historical Word; while here the Word of the Old Testament, both historical and prophetic, is meant. "Moses" signifies the Word because the Ten Commandments, and afterwards the Five Books, which were

the first part of the Word, were not from him but from the Lord through him. That Moses is mentioned instead of the law and the Word, is evident from the following passages. In *Luke* :

“Abraham said unto him, They have Moses and the prophets, let them hear them. . . . If they hear not Moses and the prophets neither will they be persuaded if one should rise from the dead” (xvi. 29, 31).

Here “Moses and the prophets” have the same meaning as the “law and the prophets” elsewhere, namely, the historical and prophetic Word. In the same,

Jesus, “beginning from Moses and from all the prophets, interpreted in all the scriptures the things that pertained to Himself” (xxiv. 27).

In the same,

“All things must needs be fulfilled which are written in the law of Moses and in the prophets and in the psalms concerning Me” (xxiv. 44).

In *John* :

Philip said, “We have found” Jesus, “of whom Moses . . . in the law did write” (i. 45).

In the same,

“In the law Moses commanded us” (viii. 5).

In *Daniel* :

“The curse hath flowed down upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against Him. . . . As it is written in the law of Moses, all this evil is come upon us” (ix. 11, 13).

In *Joshua* :

Joshua wrote upon the stone of the altar a copy of the law of Moses (viii. 32).

In *John* :

“Moses gave to you the law. . . . Moses gave you the circumcision. . . . If a man receive circumcision on the Sabbath, that the law of Moses might not be broken” (vii. 19, 22, 23).

In *Mark* :

“Moses hath said, Honor thy father and thy mother” (vii. 10).

[2.] That which was from the Lord through Moses was attributed to Moses because of the representation ; therefore the terms “the law of Moses” and “the law of the Lord” are both used in *Luke* :

“When the days of their purification according to the law of Moses were fulfilled they brought Him up to Jerusalem, . . . (as it is written in the law of the Lord, that every male that openeth the womb shall be called holy to the Lord), that they might offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle doves or two young pigeons” (ii. 22-24. 39).

[3.] Because Moses represented the law it was permitted him to

come into the presence of the Lord on mount Sinai, and not only to receive there the Tables of the Law, but also to hear the statutes and judgments of the Law, and give them as commandments to the people; and it is added, that they might therefore believe in Moses for ever,

“Jehovah said unto Moses, Lo, I will come unto thee in the mist of a cloud, that the people may hear when I shall speak unto thee, and may also believe in thee for ever” (*Exod.* xix. 9).

It is said “in the mist of a cloud,” because a “cloud” signifies the Word in the letter. So when Moses came into the presence of the Lord on mount Sinai,

He entered into a cloud (*Exod.* xx. 21; xxiv. 2, 18; xxxiv. 2-5).

(That “cloud” signifies the sense of the letter of the Word see above, n. 36, 594, 905, 906.) [4.] Because Moses represented the Lord in relation to the law or the Word,

When he came down from mount Sinai the skin of his face shone; therefore when he spoke with the people he put a veil over his face (*Exod.* xxxiv. 28 to end).

“The shining of the face” signified the internal of the law, for that is in the light of heaven. He veiled his face when he spoke with the people because the internal of the Word was covered and thus obscured to that people to protect them from anything of its light. [5.] Because Moses represented the Lord in relation to the historical Word, and Elijah the Lord in relation to the prophetic Word, when the Lord was transfigured Moses and Elijah were seen talking with Him (*Matt.* xvii. 3). When the Lord’s Divine was manifested in the world, only those who signified the Word could talk with the Lord, because discourse with the Lord is by means of the Word. (That Elijah represented the Lord in relation to the Word, see n. 624[ε].) [6.] Because Moses and Elijah taken together represented the Word, where Elijah is spoken of as the one sent before the Lord, both are mentioned, in *Malachi*:

“Remember ye the law of Moses My servant, which I commanded unto him in Horeb for all Israel, the statutes and the judgments. Lo, I send to you Elijah the prophet, before the great and terrible day of Jehovah comes” (iv. 4-6).

Elijah the prophet means John the Baptist; because he, the same as Elijah, represented the Word (see above, n. 624[ε], 724[δ]).

938. "*Saying, Great and wonderful are Thy works,*" signifies that all the goods of heaven and the church are from Him.—This is evident from the signification of the Lord's "works," as meaning all the goods of heaven and the church. This is the signification of "His works," because it is added, "just and true are Thy ways," and the Lord's "ways" signify all the truths of heaven and the church. For where good is spoken of in the Word truth is also spoken of, because of the heavenly marriage, which is a marriage of good and truth in all the particulars thereof; from which it is clear that "works" here signify goods, and "ways" truths. The goods of heaven and the church are works of the Lord because heaven is heaven, and the church is a church from good of love to the Lord and from good of love towards the neighbor (see the work on *Heaven and Hell*, n. 13-19).

(Continuation.)

[2.] A previous article (n. 936) treated of refraining from evils from spiritual freedom, in which every man is held by the Lord. But as all the evils into which man is born derive their roots from a love of ruling over others and from a love of possessing the goods of others, and all the delights of man's own life flow forth from these two loves, and all evils are from them, so the loves and delights of these evils belong to man's own life. And since evils belong to the life of man, it follows that man from himself can by no means refrain from them, for this would be from his own life to refrain from his own life. An ability to refrain from them of the Lord is therefore provided, and that he may have this ability the freedom to think that which he wills and to pray to the Lord for help is granted him. He has this freedom because he is in the middle between heaven and hell, consequently between good and evil. And being in the middle he is in equilibrium; and he who is in equilibrium is able easily and as of his own accord to turn himself the one way or the other; and the more so because the Lord continually resists evils and repels them, and raises man up and draws him to Himself. And yet there is combat, because the evils which belong to man's life are stirred up by the evils that unceasingly rise up from hell; and then man must fight against them, and, indeed, as if of himself; if he does not fight as if of himself the evils are not set aside.

939. "*O Lord God Almighty*" signifies because He is Divine good.—This is evident from the signification of "omnipotence," as meaning to be, to exist, to have ability, and to live, from Himself (see n. 43, 689); and as all goods and truths are from Him because they are in Him it is said "Lord God;" for He is called "Lord" from Divine good, and "God" from Divine truth; and as He has omnipotence from Divine good through Divine truth, it is said "Lord God Almighty." (That the Lord is called "Lord" in the Word from Divine good, see n. 685; and "God" from Divine truth, n. 24, 220[a], 688.)

(*Corruption*)

[2.] It is known that man's interior must be purified before the good that he does is good; for the Lord says,

"Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside may be clean also" (*Matt. xiii 26*).

Man's interior is purified only as he refrains from evils, in accordance with the commandments of the decalogue. So long as man does not refrain from these evils and does not shun and turn away from them as sins, they constitute his interior, and are like an interposed veil or covering, and in heaven this appears like an eclipse by which the sun is obscured and light is intercepted; also like a fountain of pitch or of black water, from which nothing emanates but what is impure. That which emanates therefrom and that appears before the world as good is not good, because it is defiled by evils from within, for it is Pharisaic and hypocritical good. This good is good from man and is meritorious good. It is otherwise when evils have been removed by a life according to the commandments of the decalogue. [3.] Now since evils must be removed before goods can become good the Ten Commandments were the first of the Word, being promulgated from mount Sinai before the Word was written by Moses and the Prophets. And these do not set forth goods that must be done, but evils that must be shunned. For the same reason these commandments are the first things to be taught in the churches; for they are taught to boys and girls in order that man may begin his Christian life with them, and by no means forget them as he grows up; although he does so. The same is meant by these words in *Isaiah*:

"What is the multitude of sacrifices" to Me? Your meat offering, your incense, "your new moons, and your appointed feasts, My soul hateth. . . . And when you multiply prayer I will not hear. . . . Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil. . . . Then though your sins be as scarlet they shall be white as snow; though they be red as purple they shall be as wool" (i. 11-19).

"Sacrifices," "meat offerings," "incense," "new moons," and "feasts," also "prayer," mean all things of worship. That these are wholly evil and even abominable unless the interior is purified from evils is meant by "Wash you, make you clean, put away the evil of your doings, and cease to do evil." That afterwards they are all goods is meant by the words that follow.

940. "*Just and true are Thy ways*" signifies that all the truths of heaven and the church are from Him.—This is evident from the signification of "ways," as meaning truths (see n. 97); so in reference to the Lord they signify all the truths of heaven and the church. It is said that the ways are "just and true," because truths that are the Lord's and are from the Lord are from good, and thus are good; for "just," in the Word, is predicated of good. "Ways" signify truths because truths like ways lead man; therefore "ways" signify truths leading. This signification of "ways" is derived from the spiritual world, where all walk in ways according to their truths. Ways in that world are not defined and fixed from one place to another, as the ways in our world are; but they are open to each one according to his truths, and these ways are

such that he alone, and no one who is in other truths can see them. These ways lead them to the places whither they are to go, as towards the societies with which they are to be conjoined, or from which they are to be separated, and finally to the society where they are to remain.

(Continuation.)

[2.] When man's interior is purified from evils by his refraining from them and shunning them because they are sins, the internal which is above it, and which is called the spiritual internal, is opened. This communicates with heaven; consequently man is then admitted into heaven and is conjoined to the Lord. There are two internals in man, one beneath and the other above. While man lives in the world he is in the internal which is beneath and from which he thinks, for it is natural. This may be called for the sake of distinction the interior. But the internal that is above is that into which man comes after death when he enters heaven. All angels of heaven are in this internal, for it is spiritual. This internal is opened to the man who shuns evils as sins; but it is kept closed to the man who does not shun evils as sins. [3.] This internal is kept closed to the man who does not shun evils as sins, because the interior, that is, the natural internal, until man has been purified from sins, is a hell; and so long as there is a hell there heaven cannot be opened; but as soon as hell has been set aside it is opened. But let it be noted that in the measure in which the spiritual internal and heaven are opened to man, the natural internal is purified from the hell that is there. This is not done at once, but successively by degrees. All this makes clear that man from himself is hell, and that man is made a heaven by the Lord, consequently that he is snatched out of hell by the Lord, and raised up into heaven to the Lord, not without means but through means; and these means are the commandments just mentioned, by which the Lord leads him who wishes to be led.

941. "*Thou King of saints*" signifies because *He is Divine truth*.—This is evident from the signification of "king," as meaning, in reference to the Lord, Divine truth (see n. 29, 31, 553, 625); also from the signification of "saints," as meaning those who are in Divine truths from the Lord (see n. 204). Because Divine truth goes forth from the Lord He is Divine truth, since that which goes forth from any one is himself. This may be illustrated by the state of the angels, from whom a spiritual sphere goes forth, which is from the affection of their life; that same affection that is in them goes forth or is spread abroad at a distance from them, and by this others can recognize what they are and where they are. And as the sphere that goes forth from them is the same as the affection of their life that is in them, they are themselves their own sphere or proceeding affection. But from the Lord as a sun the Divine which fills the whole heaven and which makes heaven goes forth; and this Divine is called Divine truth. From this it is clear that the Lord is Divine truth.

(Continuation.)

[2.] When the spiritual internal is opened, and through it communication with heaven and conjunction with the Lord are granted, enlightenment takes place with man. He is enlightened especially when he reads the Word, because the Lord is in the Word, and the Word is Divine truth, and Divine truth is light to angels. Man is enlightened in the rational, for this directly underlies the spiritual internal, and receives light from heaven and transfers it into the natural when it is purified from evils, filling it with the knowledges of truth and good, and adapting to them the knowledges (*scientiæ*) that are from the world, for the sake of proof and agreement. Thus man has a rational, and thus he has an understanding. He who believes that man has a rational and an understanding before his natural has been purified from evils is deceived, for the understanding is seeing the truths of the church from the light of heaven; and the light of heaven does not flow into those not purified. And as the understanding is perfected the falsities of religion and of ignorance and all fallacies are dispersed.

942. [Verse 4.] "*Who shall not fear Thee, O Lord,*" signifies *worship of the Lord from the good of love.*—This is evident from the signification of "fearing the Lord," as meaning to worship Him. It means *from the good of love*, because it is added "who shall not glorify Thy Name?" which signifies worship from truths that are from that good. These two are meant, because all worship of the Lord is from the good of love by means of truths. Good fears the Lord, and truths glorify Him. Worship from the good of love means worship by those who are in good of life; with no others is worship from the good of love possible. Moreover, true worship consists in a life according to the Lord's commandments, and to do the Lord's commandments is to love Him. (What further is meant by "fearing the Lord" may be seen above, n. 696.)

(Continuation.)

[2.] When a man has been admitted by the opening of his internal into heaven, and receives light therefrom, the same affections that angels of heaven have, with their pleasures and delights, are communicated to him. The first affection then granted is an affection for truth; the second is an affection for good; and the third is an affection for bringing forth fruits. For when a man has been admitted into heaven and into its light and heat he is like a tree growing from its seed. His first budding forth is from enlightenment; his blossoming before the fruit is from an affection for truth; the putting forth of fruit that follows is from an affection for good; the multiplication of itself again into trees is from an affection for producing fruit. The heat of heaven, which is love, and the light of heaven, which is the understanding of truth from that love, bring forth in subjects of life things like those that the heat of the world and its light bring forth in subjects not of life. That like things are brought forth is from correspondence. But in both cases the production is effected in spring time; and spring time in man is when he enters heaven, which is effected when his spiritual internal is opened; before that it is the time of winter to him.

943. "*And glorify Thy name*" signifies *worship of the Lord from truths from that good.*—This is evident from the significa-

tion of "glorifying the Lord's name," as meaning to worship Him from truths that are from good. For "the Lord's name" signifies all things by which He is worshipped (see above, n. 102, 135, 696[a], 815[c]); and "to glorify Him," or "to give glory to Him," signifies to live according to His Divine truths (see n. 874); and to live according to His Divine truths is to worship Him, as has been said in the article just preceding.

(Continuation.)

Man has affection for truth when he loves truth and turns away from falsity. He has an affection for good when he loves good uses and turns away from evil uses. He has an affection for bringing forth fruit when he loves to do goods and to be serviceable. All heavenly joy is in these affections and from them, and this joy cannot be described by comparisons, for it is supereminent and eternal.

944. "*For Thou only art holy*" signifies because He is good itself and truth itself, consequently all good and truth are from Him.—This is evident from the signification of "holy," as meaning the Divine that goes forth from the Lord, for this alone is holy, and is called Divine good united to Divine truth. And as this goes forth from the Lord it is Himself; for that which goes forth is from the Himself that is in Him, and therefore is Himself. This is why the Lord is Divine good itself and Divine truth itself. [2.] It is the same as with the heat and light that goes forth from the sun in the world, or from a flame of a fire. The heat and light are from the sun, for they are from what is in the sun; in the sun is pure fire; this fire outside the sun is heat decreasing as the distance from the sun increases; and light is its modification or interior action in substances that are outside the sun, but are also from its fire. These substances in which these exist and take place are called atmospheres. From correspondent analogy a conclusion may be formed respecting the heat and light that go forth from the Lord as a sun in heaven. The Lord there as a sun is Divine love; and the heat going forth therefrom is Divine good; and the light going forth therefrom is Divine truth. The heat that goes forth, which is Divine good, is Divine love in its extension; and the light that goes forth, which is Divine truth, is a modification or interior action of this in substances that are outside of Him. These substances, in which this modification takes place, are spiritual atmospheres, from which the angels breathe and live. [3.] As like things in the world are correspondent analogies, so "fire" signifies in the Word love, "heat" Divine good, and "light" Divine truth. The difference is that as the heat and light of heaven vivify spiritual essences, so the

heat and light of the world vivify natural essences. And yet the heat and light of the world do not vivify from themselves, but from the heat and light of heaven, thus from the Lord. All this has been said to make known that the Lord is Divine good itself and Divine truth itself; thus He only is holy.

(Continuation.)

[4.] Into this state the man comes who shuns evils because they are sins, and looks to the Lord; and so far as he comes into this state he turns away from and hates evils as sins, and acknowledges in heart and worships the Lord only, and His Divine in the Human. This is a summary.

945. *“Wherefore all the nations shall come and worship before Thee”* signifies that all who are in good of love and in truths therefrom will acknowledge His Divine.—This is evident from the signification of “nations,” as meaning those who are in good of love and in truths therefrom (see n. 175, 331, 625); also from the signification of “worship (*adorare*),” as meaning to acknowledge in heart and to worship (*colere*) (see n. 790[a], 805[a], 821[a]). It is evident that such only are meant by “all nations,” for there are also those who will not acknowledge the Lord.

(Continuation.)

When a man is in that state he is raised up from what is his own (*proprium*) for a man is in what is his own (*proprium*) when he is only in the natural external, but he is raised up from what is his own (*proprium*) when he is in the spiritual internal. This raising up from what is his own man perceives only by this, that he does not think evils, and that he turns away from thinking them, and takes delight in truths and in good uses. And yet if such a man advances further into that state he perceives influx by a kind of thought; but he is not withheld from thinking and willing as if from himself, for this the Lord wills for the sake of reformation. Nevertheless, man should acknowledge that nothing of good or of truth therefrom is from himself, but all is from the Lord.

946. *“For Thy judgments have been made manifest”* signifies that Divine truths have been revealed to them.—This is evident from the signification of “judgments,” as meaning Divine truths (of which presently); also from the signification of “made manifest,” as meaning to be revealed. That Divine truths are revealed at the end of the church, and that they have been revealed, will be shown in what follows in this chapter, because this is there treated of. “Judgments” signify Divine truths because the laws of government in the Lord’s spiritual kingdom are called “judgments;” while the laws of government in His celestial kingdom are called “justice (or righteousness).” For the laws of government in the Lord’s spiritual kingdom are laws from Divine truth; while the laws of government in the Lord’s celestial kingdom are laws from Divine good. This is why “judgment”

and "righteousness" are mentioned in the Word, in the following passages. In *Isaiah*:

"Of peace there shall be no end upon the throne of David, . . . to establish it, and to uphold it in judgment and in righteousness from henceforth and to eternity" (ix. 7).

This is said of the Lord and His kingdom. His spiritual kingdom is signified by "the throne of David;" and because this kingdom is in Divine truths from Divine good it is said, "in judgment and in righteousness." In *Jeremiah*:

"I will raise unto David a righteous Branch, and He shall reign as king, and He shall deal intelligently, and shall execute judgment and righteousness" (xxiii. 5).

This, too, is said of the Lord, and of His spiritual kingdom. And as this kingdom is in Divine truths from Divine good it is said, "He shall reign as king, and shall deal intelligently, and He shall execute judgment and righteousness." The Lord is called "king" from Divine truth; and as Divine truth is also Divine intelligence it is said that "He shall deal intelligently." And as Divine truth is from the Divine good it is said that "He shall execute judgment and righteousness." [2.] In *Isaiah*:

"Jehovah is exalted, for He dwelleth on high, He hath filled Zion with judgment and righteousness" (xxxiii. 5).

"Zion" means heaven and the church, where the Lord reigns by Divine truth; and as all Divine truth is from Divine good it is said, "He hath filled Zion with judgment and righteousness." In *Jeremiah*:

"I Jehovah doing . . . judgment and righteousness in the earth; for in these things I am well pleased" (ix. 24).

Here, too, "judgment and righteousness" signify Divine truth from Divine good. In *Isaiah*:

"They ask of me the judgments of righteousness, they long for an approach unto God" (lviii. 2).

The "judgments of righteousness" are Divine truths from Divine good, as are "judgment and righteousness;" for the spiritual sense conjoins things that the sense of the letter separates. In *Hosea*:

"I will betroth thee unto Me forever; and I will betroth thee unto Me in righteousness and in judgment and in mercy . . . and in truth" (ii. 19, 20).

This treats of the Lord's celestial kingdom, which consists of those who are in love to the Lord; and as the Lord's conjunction

with such is comparatively like the conjunction of a husband with a wife, for so does the good of love conjoin, it is said, "I will betroth thee unto Me in righteousness and in judgment," "righteousness" being put here in the first place, and "judgment" in the second, because those who are in good of love to the Lord are also in truths; for they see truths from good. As "righteousness" is predicated of good, and "judgment" of truth, it is also said, "in mercy and in truth;" "mercy" belonging to good, because is of love. [3.] In David:

"Jehovah is in the heavens. . . Thy righteousness is like the mountains of God, and Thy judgments are like the great deep" (*Psalms* xxxvi. 5, 6).

"Righteousness" is predicated of Divine good, and is therefore compared to "the mountains of God;" for "mountains of God" signify goods of love (see above, n. 405[*a-f*], 510, 850[*a*]); and "judgments" are predicated of Divine truths, and are therefore compared to "the great deep;" for "the great deep" signifies Divine truth. From this it can now be seen that "judgments" signify Divine truths. [4.] In many passages in the Word, "judgments," "commandments," and "statutes" are mentioned; and "judgments" there signify civil laws, "commandments" the laws of spiritual life, and "statutes" the laws of worship. That "judgments" signify civil laws, is evident from *Exodus* (xxi., xxii., xxiii.), where the things commanded are called "judgments" because according to them the judges gave judgments in the gates of the city; nevertheless they signify Divine truths, such as are in the Lord's spiritual kingdom in the heavens, for they contain these in the spiritual sense; as can be seen from the explanation of them in the *Arcana Caelestia* (n. 8971-9103, 9124-9231, 9247-9348). That the laws given to the sons of Israel were called "judgments," "commandments," and "statutes," can be seen from the following passages. In Moses:

"I will speak unto thee all the commandments, the statutes, and the judgments, which thou shalt teach them, that they may do them" (*Deut.* v. 31).

In the same,

"These are the commandments, the statutes, and the judgments, which Jehovah your God commanded to teach you" (*Deut.* vi. 1).

In the same,

"Therefore thou shalt keep the commandments, the statutes, and the judgments, which I command thee this day, to do them" (*Deut.* vii. 11).

In David :

"If his sons forsake My law and walk not in My judgments, if they profane My statutes and keep not My commandments, then will I visit their transgression with the rod" (*Psalm lxxxix.* 30-32).

So in many other places,

As *Lev.* xviii. 5 ; xix. 37 ; xx. 22 ; xxv. 18 ; xxvi. 15 ; *Deut.* iv. 1 ; v. 1, 6, 7 ; xvii. 19 ; xxvi. 17 ; *Ezek.* v. 6, 7 ; xi. 12, 20 ; xviii. 9 ; xx. 11, 13, 25 ; xxxvii. 24.

In these passages "commandments" mean the laws of life, especially those contained in the decalogue, which are therefore called the Ten Commandments ; while "statutes" mean the laws of worship which related especially to sacrifices and holy ministrations ; and "judgments" mean civil laws ; and as these laws were representative of spiritual laws, they signify such Divine truths as are in the Lord's spiritual kingdom in the heavens.

(Continuation.)

[5.] It follows from this that when man shuns and turns away from evils as sins and is raised up into heaven by the Lord, he is no longer in what is his own *proprium*, but in the Lord, and thus he thinks and wills goods. Again, since man acts as he thinks and wills, for every act of man goes forth from the thought of his will, it follows that when he shuns and turns away from evils, he does goods from the Lord and not from self ; and this is why shunning evils is doing goods. The goods that a man does in this way are what are meant by good works ; and good works in their whole complex are what are meant by charity. Man cannot be reformed unless he thinks, wills, and does as if from himself, since that which is done as if by the man himself is conjoined to him and remains with him, while that which is not done as if by the man himself, not being received in any life of sense, flows through like ether ; and this is why the Lord wills that man should not only shun and turn away from evils as if of himself, but should also think, will, and do as if of himself, and yet acknowledge in heart, that all these things are from the Lord. This he must acknowledge because it is the truth.

VERSES 5, 6.

947. "And after these things I saw, and behold the temple of the tabernacle of the testimony in heaven was opened : and there came out of the temple seven angels, that had the seven plagues, clothed in linen clean and bright, and girded about the breasts with golden girdles."

5. "And after these things I saw, and behold the temple of the tabernacle of the testimony in heaven was opened," signifies interior Divine truth in the Word, revealed by the Lord [n. 948] :
6. "And there came out of the temple seven angels that had the seven plagues" signifies consequent manifestation of all evils and the falsities therefrom, and of all falsities and the evils therefrom, that have devastated the church [n. 949] ; "clothed in linen clean and bright" signifies by means of Divine truth, or the Word in the spiritual sense [n. 950, 951] ; "and girded about the breasts with golden girdles" signifies Divine spiritual good holding truths in order and connection [n. 952].

948. [*Verse 5.*] “*And after these things I saw, and behold the temple of the tabernacle of the testimony in heaven was opened,*” signifies *the interior Divine truth in the Word revealed by the Lord.*—This is evident from the signification of “temple,” as meaning Divine truth from the Lord (see n. 220, 391, 915); also from the signification of “the tabernacle of the testimony,” as also meaning Divine truth, but interior, for “tabernacle” and “temple” have the same signification; but when it is said “the temple of the tabernacle of the testimony” interior Divine truth is signified. His having seen that this was opened in heaven means that this truth has been revealed. The interior Divine truth that was revealed means the Word in its internal sense; because the Word is Divine truth, and the internal or spiritual sense is interior Divine truth. The “testimony” means the law that was placed in the ark, which was therefore called “the ark of the testimony.” (What “testimony” further signifies in a broad and in a strict sense may be seen above, n. 10, 392, 635, 649, 749.) [2.] What now follows in this chapter treats of the Word interiorly revealed, before the church had been wholly devastated. For the following chapter treats of its complete devastation, which is described by “the seven angels having seven bowls full of the anger of God,” and by their “casting them unto the earth.” The Word is revealed interiorly, that is, in respect to the spiritual sense, before the church has been fully devastated, because a new church will then be established into which those who are of the former church are invited; and for a new church interior Divine truth is revealed; and this could not have been revealed before for reasons that will be given in what follows. The same thing occurred as occurred at the end of the Jewish church; for at its end, which was when the Lord came into the world, the Word was opened interiorly; for when the Lord was in the world He revealed interior Divine truths that were to be for the use of a new church about to be established by Him and that did serve that church. For like reasons the Word has been opened interiorly at this day, and still more interior Divine truths have been revealed therefrom for the use of a new church, that will be called the New Jerusalem. [3.] What the Divine providence of the Lord was in revealing Divine truths can be seen from the successive establishment of churches. There have been several churches on our globe one after another. There was the most Ancient, that was before the flood; there was the Ancient, that was after the flood; also the Hebrew; then the Israelitish; after this the Christian; and now a new church is beginning.

Inmost Divine truths were revealed to those who were of the most Ancient church ; more external Divine truths were revealed to those of the Ancient church ; and most external or outmost Divine truths to the Hebrew church, and afterwards to the Israelitish, with which church all Divine truth finally perished, for at last there was nothing in the Word that had not been adulterated. But at the end of the Israelitish church interior Divine truths were revealed by the Lord for the Christian church, and now still more interior truths for the church that is to come. These interior truths are such as are in the internal or spiritual sense of the Word. All this makes clear that there has been a progression of Divine truth from inmosts to outmosts, thus from wisdom to pure ignorance ; and that now a progression of it is going on from outmosts to interiors, thus from ignorance again to wisdom.

(Continuation.)

[4.] Religion with man consists in a life according to the Divine commandments, which are contained in a summary in the decalogue. He that does not live according to these can have no religion, since he does not fear God, still less does he love God ; nor does he fear man, still less does he love him. Can one who steals, commits adultery, kills, bears false witness, fear God or man ? Nevertheless every one is able to live according to these commandments ; and he who is wise does so live as a civil man, as a moral man, and as a natural man. And yet he who does not live according to them as a spiritual man cannot be saved ; since to live according to them as a spiritual man means to so live for the sake of the Divine that is in them, while to live according to them as a civil man means for the sake of justice and to escape punishments in the world ; and to live according to them as a moral man means for the sake of honesty, and to escape the loss of reputation and honor ; while to live according to them as a natural man means for the sake of what is human, and to escape the repute of having an unsound mind. All laws, civil, moral, and natural, prescribe that one must not steal, must not commit adultery, must not kill, must not bear false witness ; and yet a man is saved not by shunning these evils from these laws alone, but by shunning them also from spiritual law, thus shunning them as sins. For with such a man there is religion, and a belief that there is a God, a heaven and a hell, and a life after death ; with such a man there is a civil life, a moral life, and a natural life ; a civil life because there is justice, a moral life because there is honesty, and a natural life because there is manhood. But he who does not live according to these commandments as a spiritual man is neither a civil man, nor a moral man, nor a natural man ; for he is destitute of justice, of honesty, and even of manhood, since the Divine is not in these. For there can be nothing good in and from itself, but only from God ; so there can be nothing just, nothing truly honest or truly human in itself and from itself, but only from God, and only when the Divine is in it. Consider whether any one that has hell in him, or who is a devil, can do what is just from justice or for the sake of justice ; in like manner what is honest, or what is truly human. The truly human is what is from order and according to order, and what is from sound reason ; and God is order, and sound reason is from God. In a word, he who does not

shun evils as sins is not a man. Every one who makes these commandments to belong to his religion becomes a citizen and an inhabitant of heaven ; but he who does not make them to belong to his religion, although in externals he may live according to them from natural, moral, and civil law, becomes a citizen and an inhabitant of the world, but not of heaven. [5.] Most nations possess a knowledge of these commandments, and make them the commandments of their religion, and live according to them because God so wills and has commanded ; and through this they have communication with heaven and conjunction with God, consequently they are saved. But most in the Christian world at this day do not make them the commandments of their religion, but only of their civil and moral life ; and they do this that they may not appear in external form to act fraudulently and make unlawful gains, commit adulteries, manifestly pursue others from deadly hatred and revenge, and bear false witness, and do not refrain from these things because they are sins and against God, but because they have fears for their life, their reputation, their office, their business, their possessions, their honor and gain, and their pleasure ; consequently if they were not restrained by these bonds they would do these things. Because, therefore, such form for themselves no communication with heaven or conjunction with the Lord, but only with the world and with self, they cannot be saved. Consider in respect to yourself, when these external bonds have been taken away, as is done with every man after death, if there are no internal bonds, which are from fear and love of God, thus from religion, to restrain and hold you back, whether you would not rush, like a devil, into thefts, adulteries, murders, false witnesses, and lusts of every kind, from a love of these and a delight in them. That this is the case I have both seen and heard.

949. [Verse 6.] "*And there came out of the temple seven angels that had the seven plagues*" signifies *consequent manifestations of all the evils and falsities therefrom, and of all the falsities and evils therefrom that have devastated the church.*—This is evident from the signification of "angels," as meaning manifestations (see above, n. 869, 878, 883) ; also from the signification of "seven," as meaning all and wholly (see n. 257, 300) ; also from the signification of "plagues," as meaning such things as destroy spiritual life, and thus the church, and these are lusts from an evil love and from falsities (see above, n. 584), consequently as meaning evils and the falsities therefrom, and falsities and the evils therefrom ; also from the signification of "the temple," as meaning the interior Word revealed (see the preceding article). All this makes clear that the words "there came out of the temple seven angels that had the seven plagues" signify that from the Word and its spiritual sense all the evils and falsities therefrom, and all the falsities and evils therefrom that have devastated the church are made manifest. [2.] The expression *evils and the falsities therefrom and falsities and the evils therefrom* is used, because both the church with the Papists and the church with the Reformed are meant. With the Papists evils and the falsities there-

from have devastated the church ; but with the Reformed, falsities and the evils therefrom. The evils with the Papists are evils from the love of ruling by means of the holy things of the church over all things of heaven and over all things of earth. That love is the fountain of all evils ; and from those evils come falsities of every kind. But with the Reformed there are falsities and the evils therefrom ; and these falsities spring from the principle of the justification and salvation of man by faith alone, or by faith without good works ; and when good works are separated from faith evil works take their place ; consequently falsities and evils therefrom have devastated the church with the Reformed, as evils and falsities therefrom have with the Papists.

(Continuation.)

[3.] So far as evils are set aside as sins so far goods flow in, and so far does man afterwards do goods, not from self, but from the Lord. As, *first*, so far as one does not worship other gods, and thus does not love self and the world above all things, so far acknowledgment of God flows in from the Lord, and then he worships God, not from self but from the Lord. *Secondly*, so far as one does not profane the name of God, that is, so far as he shuns the lusts arising from the loves of self and of the world, so far he loves the holy things of the Word and of the church ; for these are the name of God, and are profaned by the lusts arising from the loves of self and of the world. *Thirdly*, so far as one shuns thefts, and thus shuns frauds and unlawful gains, so far sincerity and justice enter, and he loves what is sincere and just from sincerity and justice, and thus does what is sincere and just not from self but from the Lord. *Fourthly*, so far as one shuns adulteries, and thus shuns unchaste and filthy thoughts, so far marriage love enters, which is the inmost love of heaven, and in which chastity itself has its seat. *Fifthly*, so far as one shuns murders, and thus shuns deadly hatreds and revenges that breathe murder, so far the Lord enters with mercy and love. *Sixthly*, so far as one shuns false testimonies, and thus shuns lies and blasphemies, so far truth from the Lord enters. *Seventhly*, so far as one shuns a covetousness for the houses of others, and thus shuns the love and consequent lusts for possessing the goods of others, so far charity towards the neighbor enters from the Lord. *Eighthly*, so far as one shuns a covetousness for the wives of others, their servants, etc., and thus shuns the love and consequent lusts of ruling over others (for the things enumerated in this commandment are what belong to man), so far love to the Lord enters. These eight commandments include the evils that must be shunned, but the two others, namely, the third and fourth, include certain things that must be done, namely, that the Sabbath must be kept holy, and that parents must be honored. But how these two commandments should be understood, not by men of the Jewish church but by men of the Christian church, will be told elsewhere.

950. "*Clothed in linen clean and bright*" signifies by means of Divine truth or the Word from the spiritual sense.—This is evident from the signification of "linen," as meaning truth, and in reference to the Lord or the Word, as meaning Divine truth. This is called "clean" because it is genuine, and is called "bright"

from the light in heaven, which light is brightness, since from it all things there are bright. The Divine truth that goes forth from the Lord is what appears to the eyes of angels as light, for the reason that Divine truth enlightens their understanding; and what enlightens the understanding of angels to their eyes is light. Such is Divine truth in heaven, and such is the Word in its spiritual sense; while Divine truth on the earth is such as the Word is in the sense of the letter, in which there are few genuine truths like those in heaven, but there are appearances of truth; and these only can the natural man receive. Nevertheless in these appearances of truth genuine truths like those in heaven lie stored up; for these are what are contained in the spiritual sense of the Word. All this makes clear that the words "there came out of the temple angels clothed in linen clean and bright" signify that the evils and falsities that have devastated the church were made manifest by Divine truth, or the Word from its spiritual sense. [2.] There are many reasons why the spiritual sense of the Word has now been disclosed. First, because the churches in the Christian world have falsified the entire sense of the letter of the Word, and this even to the extent that the Divine truth [such as it is] in heaven has been destroyed, and in consequence heaven has been shut up. In order, therefore, that heaven may be opened it has pleased the Lord to reveal the spiritual sense of the Word, in which sense is Divine truth such as it is in heaven, For through the Word there is conjunction of man with the Lord, and thus with heaven. When the Word is falsified even to the destruction of its genuine truth conjunction perishes, and man is separated from heaven. In order, therefore, that he may again be conjoined with heaven, Divine truth such as it is in heaven has been revealed; and this has been corroborated by the spiritual sense of the Word, in which is that Divine truth. The second reason is that the falsities that have inundated and devastated the church can be dissipated only by means of the genuine truth laid open in the Word. Falsities and the evils therefrom and evils and the falsities therefrom can be seen in no other way than from truths themselves. For so long as genuine truths are not present, falsities and evils are seen as in a kind of light. This light they have from confirmations by reasonings from the natural man, and by the sense of the letter explained and applied according to the way it appears to that man. But as soon as genuine truths are present, falsities and evils become evident; for the light of heaven, which is in genuine truths, dissipates the delusive light of falsities and turns it into darkness. The third

reason is, that, by means of the Divine truths of the Word that are in its spiritual sense, the New Church, which is meant by "the holy Jerusalem" in the *Apocalypse*, may be conjoined with heaven. For the Word is conjunction; but conjunction is effected only when man perceives the Word in the same way as the angels perceive it. That "linen" signifies truth will be seen in the following article.

(Continuation : the First Commandment.)

[3.] "Thou shalt not make to thee other gods" includes not loving self and the world above all things; for that which one loves above all things is his god. There are two directly opposite loves, love of self and love to God, also love of the world and love of heaven. He who loves himself loves his own (*proprium*); and as a man's own (*proprium*) is nothing but evil he also loves evil in its whole complex; and he who loves evil hates good, and thus hates God. He who loves himself above all things sinks his affections and thoughts in the body, and thus in his own (*proprium*), and from this he cannot be raised up by the Lord; and when one is sunk in the body and in his own (*proprium*) he is in corporeal ideas and in pleasures that pertain solely to the body, and thus in thick darkness in respect to higher things; while he who is raised up by the Lord is in light. He who is not in the light of heaven but in thick darkness, since he sees nothing of God, denies God and acknowledges as god either nature or some man, or some idol, and even aspires to be himself worshipped as a god. From this it follows that he who loves self above all things worships other gods. The same is true, but in a less degree, of one who loves the world; for there cannot be so great a love of the world as of one's own (*proprium*); therefore the world is loved because of one's own and for the sake of one's own, because it is serviceable to it. Love of self means especially the love of ruling over others from a mere delight in ruling and for the sake of eminence, and not from a delight in uses and for the sake of the public good; while love of the world means especially a love of possessing goods in the world from a mere delight in possession and for the sake of riches, and not from a delight in uses from these and for the sake of the consequent good. These loves are both of them without limit, and rush on so far as scope is given to infinity.

951. As "the seven angels that had the seven last plagues" signify a manifestation of the evils and falsities that have devastated the church, and as these are made manifest by means of the Divine truth in the Word, so those angels appeared "clothed in linen clean and bright;" for "linen clean and bright" signifies genuine truth. All angels appear clothed according to their functions; for the garments in which they go clothed correspond to their services, ministries, and in general to their interiors. The angels who are wise from Divine truth appear in white garments of muslin, lawn, or linen, because "muslin," "lawn," and "linen," correspond to the truths in which they are; and for this reason

Aaron and his sons had garments of linen in which they ministered. These are described in Moses :

“Thou shalt make” for Aaron and his sons “linen breeches to cover the flesh of their nakedness, from the loins even unto the thighs ; . . . these shall be upon them when they shall go into the tent of meeting and when they come near unto the altar to minister in the holy place, that they bear not iniquity and die” (*Exod.* xxviii. 42, 43).

Again,

When Aaron shall enter into the holy place “he shall put on the linen coat of holiness and the linen breeches shall be upon his flesh, and he shall gird himself with a linen belt and shall put on a linen mitre” (*Lev.* xvi. 4).

He should put on the same garments when making atonement for the people (verse 32).

Also when he took the ashes from the altar after the burnt offering (*Lev.* vi. 10).

[2.] In like manner the priests were to minister in the new temple. In *Ezekiel* :

“When the priests the Levites, the sons of Zadok, . . . shall enter at the gates of the inner court they shall put on linen garments ; no wool shall come upon them while they shall minister in the gates of the inner court and within ; linen mitres shall be upon their head and linen breeches shall be upon their loins” (xliv. 15, 17, 18).

They put on linen garments when they ministered holy things, because all holy administration is effected by Divine truth. For the priesthood in which Aaron and his sons officiated represented the Lord in relation to Divine good ; and this ministers all things by means of Divine truth. Moreover, Divine truth protects from falsities and evils, which are from hell ; therefore it is said “that they bear not iniquity and die,” which signifies that otherwise falsities from hell would destroy them. These garments were called “garments of holiness,” because holiness is predicated of Divine truth. As the garments of ministry were linen garments, the priests wore a linen ephod when they ministered, as we read respecting Samuel (1 *Sam.* ii. 18), and respecting the priests whom Saul slew (1 *Sam.* xxii. 18), and respecting David when he went before the ark (2 *Sam.* vi. 14). [3.] Also respecting the the Lord Himself in *John* :

Jesus “rose up from supper and laid aside His garments, and took a linen cloth and girded himself, and poured water into a basin and began to wash the disciples’ feet and to wipe them with the linen cloth with which He was girded” (xiii. 4, 5).

The washing of the disciples’ feet represented and thus signified purification from evils and falsities by means of Divine truth from the Lord ; for all purification from evils and falsities is

effected by the Lord by means of Divine truth; and this is signified by “the linen cloth” with which the Lord girded Himself and with which He wiped the disciples’ feet. [4.] Besides these seven angels treated of in the *Apocalypse* there have been other angels seen in linen garments; as

The angel who shall set a mark on the foreheads of the men who sigh; and who shall go in between the wheels of cherubim and take coals of fire and scatter them over the city (*Ezek.* ix. 3, 4, 11; x. 2, 6, 7). Likewise the angel seen by Daniel, clothed in linen, whose loins were girt with gold of Uphaz (*Dan.* x. 5; xii. 6, 7).

These appeared clothed in linen because girded for ministry. The angel who measured the new temple, whose appearance was like that of brass,

Was seen to have a line of flax in his hand and a measuring reed (*Ezek.* xl. 3).

By this “measuring of the temple” what the new church is is described; this is signified by the number of the measure; and as every thing that the church is is known by Divine truth, so “a line of flax” was in his hand. [5.] As “linen” signifies truth, and “a girdle” everything of it, for it is what embraces and includes all things, and as nothing of truth any longer remained with the sons of Israel,

So the prophet Jeremiah was commanded to buy himself a linen girdle, and to hide it in the cleft of a rock at the Euphrates; and at the end of many days it was marred and was profitable for nothing (*Jer.* xiii. 1-7).

“The linen girdle” signifies all truth of doctrine from the Word. What is signified by its being “hid in the cleft of a rock at the Euphrates, and was there marred,” may be seen above (n. 569[c]). [6.] “Linen” signifies the truth of the church also in *Isaiah*:

“A bruised reed He will not break, and smoking flax [linen] He will not quench, and He will bring forth judgment in truth” (xlii. 3).

This was said of the Lord; and “the smoking flax” that He will not quench signifies the small amount of truth from good in any one. (The rest may be seen explained above, n. 627[a].) “Linen” signifies also truth from the Word, strictly the truth of the sense of its letter (*Hos.* ii. 5, 9). [7.] Moreover, it was a statute with the sons of Israel

That they should not wear a garment of wool and linen mixed together (*Deut.* xxii. 11),

for the reason that “wool” signifies good and “linen” truth, also because man has communication with the societies of heaven by means of his garments; and there are societies that are in good

and societies that are in truth ; and man must not have communication with different societies at the same time, which would cause confusion. That this was the reason for this statute no one has heretofore known. But it has been granted me to know it from changing my garments ; for when I have laid aside a linen garment those in the spiritual world who were in truths have complained that they could not be present ; and when I again put on the garment the same spirits became present. That there is such correspondence with the very garments of man has not been known heretofore, and yet it can be seen from the passages cited above, namely, from what is said of the linen garments of Aaron and his sons, the linen ephod that the priests and David wore, the linen in which the angels appeared clothed, and the linen cloth with which the Lord girded Himself and wiped the disciples' feet, also the other garments of Aaron and his sons, all of which were representative ; also from the signification of garments in general, as meaning truths clothing good (see above, n. 64, 65. 195. 271. 395. 475[a]. 476. 637).

(Continuation respecting the First Commandment.)

[8.] It is not believed in the world that the love of ruling from a mere delight in ruling, and the love of possessing goods from a mere delight in possession, and not from delight in uses, conceal in themselves all evils, and also a contempt for and rejection of all things pertaining to heaven and the church ; and for the reason that man is stirred up by the love of self and love of the world to right doing in respect to the church, to the country, to society, and to the neighbor, by making good deeds honorable and looking for reward. Therefore this love is called by many the fire of life, and the incitement to great things. But it is to be noted that so far as these two loves give uses the first place and self the second they are good, while so far as they give self the first place and uses the second they are evil, since man then does all things for the sake of self and consequently from self, and thus in every least thing he does there is self and what is his own (*proprium*) which regarded in itself is nothing but evil. But to give uses the first place and self the second is to do good for the sake of the church, the country, society, and the neighbor ; and the goods that man does to these for the sake of these are not from man but from the Lord. The difference between these two is like the difference between heaven and hell. Man does not know that there is such a difference, because from birth and thus from nature he is in these loves, and because the delight of these loves continually flatters and pleases him. [9.] But let him consider that a love of ruling from delight in ruling, and not from a delight in uses, is wholly devilish ; and such a man may be called an atheist ; for so far as he is in that love he does not in his heart believe in the existence of God, and to the same extent he derides in his heart all things of the church, and he even hates and pursues with hatred all who acknowledge God, and especially those who acknowledge the Lord. The very delight of the life of such is to do evil and to commit wicked and infamous deeds of every kind. In a word, they are very devils. This a man does not know so long as he lives in the world ; but he will know that it is so when he comes into the spiritual world, as he does immediately after death. Hell is full of such, where instead of having

dominion they are in servitude. Moreover, when they are looked at in the light of heaven they appear inverted, with the head downwards and the feet upwards, since they gave rule the first place and uses the second, and that which is in the first place is the head, and that which is in the second is the feet; and that which is the head is loved, but that which is the feet is despised.

952. "*And girded about the breasts with golden girdles*" signifies *Divine spiritual good holding truths in order and connection*.—This is evident from the signification of "a golden girdle," as meaning what holds in order and in connection, for a girdle or belt encloses the garments and holds them together. Truths are so held in order and connection because truths are signified by "garments," and particularly by "linen garments." Spiritual good is meant, because the "breast" which was girt about, and the "gold" of which the girdles were made, signify that good. What has been said above, that

The Son of man was seen in the midst of the lampstands, girt about the paps with a golden girdle (*Apoc. i. 3*),

has the same signification, as may be seen explained above (n. 65). (That a "girdle" or "belt" signifies a common bond for holding all things in order and connection may be seen in the *Arcana Caelestia*, n. 9341, 9828. What "the girdle of the ephod" signifies may be seen n. 9837; and what "the belt of Aaron's coat," n. 9944.) "Belt (or girdle)" has the same signification elsewhere in the Word

(As in *Isaiah xi. 5*; *xxiii. 10*; *Jer. xiii. 1-7*).

(Continuation respecting the First Commandment.)

[2.] He who supposes that he acknowledges and believes that there is a God before he abstains from the evils forbidden in the decalogue, especially from the love of ruling from a delight in ruling, and from the love of possessing the goods of the world from a delight in possession, and not from delight in uses, is mistaken. Let a man confirm himself as fully as he can, from the Word, from preachings, from books, and from the light of reason, that there is a God, and thus be persuaded that he believes, yet he does not believe unless the evils that spring from love of self and of the world have been removed. The reason is that evils and their delights block up the way, and shut out and repel goods and their delights from heaven, and prevent their establishment. And until heaven is established there is only a faith of the lips, which in itself is no faith, and there is no faith of the heart, which is real faith. A faith of the lips is faith in externals, a faith of the heart is faith in internals; and if the internals are crowded with evils of every kind, when the externals are taken away (as they are with every man after death), man rejects from them even the faith that there is a God.

VERSES 7, 8.

953. "And one of the four animals gave unto the seven angels seven golden bowls, full of the anger of God, who liveth unto the ages of the ages. And the temple was filled with smoke from the glory of God and from His power; and no one was able to enter into the temple till the seven plagues of the seven angels should be finished."

7. "And one of the four animals gave unto the seven angels seven golden bowls, full of the anger of God, who liveth unto the ages of the ages," signifies all the falsities of evil that have destroyed the spiritual life of the men of the church made manifest by the Lord by means of Divine truth or the Word [n. 954].
8. "And the temple was filled with smoke from the glory of God and from His power" signifies Divine truth or the Word in the natural sense in light and power from Divine truth in the spiritual sense [n. 955]; "and no one was able to enter into the temple" signifies that it is in obscurity before the understanding [n. 956]; "till the seven plagues of the seven angels should be finished" signifies until evils and falsities have been rejected, and those who are in them cast into hell [n. 957].

954. [Verse 7.] "And one of the four animals gave unto the seven angels seven golden bowls, full of the anger of God, who liveth unto the ages of the ages," signifies all the falsities of evil that have destroyed the spiritual life of men of the church made manifest by the Lord by means of Divine truth or the Word.— This is evident from the signification of "the four animals," as meaning the inmost heaven (see n. 277[a], 322, 462), and as meaning the Word (n. 717[c]), consequently the Lord in relation to heaven and the Word, for heaven is heaven from the Lord, and the same is true of the Word. Also from the signification of "the seven angels," as meaning manifestations through Divine truth or the Word (see above, n. 949). Also from the signification of "the seven bowls," as meaning all falsities and evils, for "the seven bowls" have the same signification as "the seven plagues" (verse 6), namely, evils and falsities therefrom, and falsities and evils therefrom (see above, n. 949). These are said to be "full of the anger of God, who liveth unto the ages of the ages," because these devastate the church and destroy the spiritual life of men of the church. These are what are signified by "the anger of God." All this makes clear that the words "one of the four animals gave unto the seven angels seven golden bowls, full of the anger of God, who liveth unto the ages of the ages," signify all the falsities of evil that have destroyed the spiritual life of the men of the church, made manifest by the Lord by means of Divine truth or the Word. "Bowls" are mentioned instead of plagues because bowls are the containants, and plagues are the contents; and in the Word the containants are frequently mentioned instead of the contents, because the containants are the outmosts, in order that the sense of the letter of the Word may

be in outmosts. Thus "cups" and "chalices" are mentioned instead of wine. (But see further on this subject in the following chapter, where the seven vials and the seven plagues therein are treated of.)

(Continuation respecting the First Commandment.)

[2.] So far as a man resists his own two loves, which are the love of ruling from the mere delight in rule and the love of possessing the goods of the world from the mere delight in possession, thus so far as he shuns as sins the evils forbidden in the decalogue, so far there flows in through heaven from the Lord, that there is a God, who is the Creator and Preserver of the universe, and even that God is one. This then flows in for the reason that when evils have been removed heaven is opened, and when heaven is opened man no longer thinks from self but from the Lord through heaven; and that there is a God and that God is one is the universal principle in heaven which comprises all things. That from influx alone man knows, and as it were sees that God is one, is evident from the common confession of all nations, and from a repugnance to think that there are many gods. Man's interior thought, which is the thought of his spirit, is either from hell or from heaven; it is from hell before evils have been removed, but from heaven, when they have been removed. When this thought is from hell man sees no otherwise than that nature is god, and that the inmost of nature is what is called the Divine. When such a man after death becomes a spirit he calls any one a god who is especially powerful; and also himself strives for power that he may be called a god. All the evil have such madness lurking inwardly in their spirit. But when a man thinks from heaven, as he does when evils have been removed, he sees from the light in heaven that there is a God and that He is one. Seeing from light out of heaven is what is meant by influx.

955. [Verse 8.] "*And the temple was filled with smoke from the glory of God and from His power*" signifies *Divine truth or the Word in the natural sense, in light and power from Divine truth in the spiritual sense.*—This is evident from the signification of the "temple," as meaning Divine truth or the Word in the natural sense enlightened by the Divine truth in the spiritual sense (see above, n. 948); also from the signification of "smoke," as meaning the understanding of the Word in the natural sense (of which presently); also from the signification of "the glory of God," as meaning the light of heaven, which is the Divine truth in the spiritual sense (see n. 33, 288, 345, 874); also from the signification of "the power of God," as meaning Divine power; for in the natural sense of the Word there are glory and power (*virtus*) or light and power (*potentia*) from its spiritual sense, but not apart from that sense. Those are without that sense who do not regard the Word as holy, and to whom therefore the Divine truth therein is without light and power; while those who regard the Word as holy enjoy that light and power. The reason is that such are conjoined with heaven through the spiritual sense, although they are not conscious of it. From this it is clear that the words "the temple was filled with smoke from the glory of God and from His

power" signify that the Word in the natural sense is in light and power from the Divine truth in the spiritual sense. [2.] "Smoke" signifies the understanding of the Word in the natural sense, because "smoke" has the same signification as "cloud;" and that "cloud" signifies the Word in the natural sense may be seen (n. 36, 504[*b*], 594, 906); also because "smoke" here has the same signification as "the smoke of the incense;" and that "the smoke of the incense" signifies the Word in the natural sense may be seen (n. 494, 539 at the end). "Smoke" has this signification because smoke is from fire, and "fire" signifies love in both senses, and "holy fire" celestial love. The same is true of the Word in the sense of the letter when it is enlightened and as it were enkindled by the spiritual sense, namely, that the truth there, in respect to the understanding of it, is in obscurity as if from smoke until the falsities and evils that pour darkness over the light and cause blindness are dissipated; and this is what is meant by "no one was able to enter into the temple till the seven plagues of the seven angels should be finished." [3.] Divine truth in the natural sense is signified also by "smoke" in *Isaiah*:

"Jehovah will create over every dwelling of mount Zion, and upon her assemblies, a cloud by day and a smoke and the shining of a flame of fire by night; for over all the glory shall be a covering" (iv. 5).

In the same,

"The posts of the threshold were moved at the voice" of the crying seraphim, "and the house was filled with smoke" (vi. 4).

Also by the "smoke" seen upon mount Sinai when the law was promulgated; and elsewhere in the Word, by "the smoking of the mountains" when Jehovah comes down. Also by

"The smoking flax" (*Isa.* xlii. 3);

And by "the smoke of the incense offerings ascending with the prayers of the saints" (*Apoc.* viii. 4).

(Continuation respecting the First Commandment.)

[4.] When a man shuns and turns away from evils because they are sins he not only sees from the light of heaven that there is a God and that God is one, but also that God is a Man. For he wishes to see his God, and he is incapable of seeing Him otherwise than as a Man. Thus did the ancients before Abraham and after him see God; thus do the nations in lands outside the church see God from an interior perception, especially those who are interiorly wise although not from knowledges; thus do all little children and youths and simple well-disposed adults see God; and thus do the inhabitants of all earths see God; for they declare that what is invisible, since it does not come into the thought, does not come into faith. The reason of this is that the man who shuns and turns away from evils as sins thinks from heaven; and the whole heaven, and every one there, has no other idea of God than that He is a man; nor can he have any other idea, since the whole heaven is a man in the largest form, and

the Divine that goes forth from the Lord is what makes heaven; consequently to think otherwise of God than according to that Divine form, which is the human form, is impossible to angels, since angelic thoughts pervade heaven. (That the whole heaven in the complex answers to a single man may be seen in the work on *Heaven and Hell*, n. 51-86; and that the angels think according to the form of heaven, n. 200-212.) [5.] This idea of God flows in from heaven into all in the world, and has its seat in their spirit; but it seems to be rooted out in those in the church who are in intelligence from what is their own (*proprium*), indeed so rooted out as to be no longer a possible idea; and this for the reason that they think of God from space. But when these become spirits they think otherwise, as has been made evident to me by much experience. For in the spiritual world an indeterminate idea of God is no idea of Him; consequently the idea there is determined to some one who has his seat either on high or elsewhere, and who gives answers. From a general influx which is from the spiritual world men have received ideas of God as a man variously according to the state of perception; and for this reason the triune God is with us called Persons; and in paintings in churches God the Father is represented as a man, the Ancient of Days. It is also from a general influx that men, both living and dead, who are called saints, are adored as gods by the common people in Christian Gentilism, and their sculptured images are esteemed. The same is true of many nations elsewhere, of the ancient peoples in Greece, in Rome, and in Asia, who had many gods, all of whom were regarded by them as men. This has been said to make known that there is an intuition, namely, in man's spirit, to see God as a man. That is called an intuition which is from general influx.

956. "*And no one was able to enter into the temple*" signifies that it is in obscurity before the understanding.—This is evident from the signification of the "temple," as meaning the Word (see above); therefore "not to enter the temple on account of the smoke" signifies that the Word is in obscurity before the understanding. The Word is in obscurity even so as not to be understood because in the end of the church there are no truths, and thus all things of the Word are falsified; therefore until genuine truths have been disclosed the Word is in obscurity before the understanding.

(Continuation respecting the First Commandment.)

[2.] As man from a general influx out of heaven sees in his spirit that God is a man, it follows that those who are of the church where the Word is, if they shun and turn away from evils as sins, see, from the light of heaven in which they then are, the Divine in the Lord's Human, and the trine in Him, and Himself to be the God of heaven and earth. But those who by intelligence from what is their own (*proprium*) have destroyed in themselves the idea of God as a man are unable to see this; neither do they see from the trinity that is in their thought that God is one; they call Him one with the lips only. But those who have not been purified from evils, and therefore are not in the light of heaven, do not in their spirit see the Lord to be the God of heaven and earth; but in place of the Lord some other being is acknowledged; by some of these some one whom they believe to be God the Father; by others some one whom they call God because he is especially powerful; by others some devil whom they fear because he can bring evil upon them; by others Nature, as in the world; and by others no God at all. It is said *in their spirit*, because they are such after death

when they become spirits; therefore what lay concealed in their spirit in the world then becomes manifest. But all who are in heaven acknowledge the Lord only, since the whole heaven is from the Divine that goes forth from Him, and answers to Him as a Man; and for this reason no one can enter heaven unless he is in the Lord, for he enters into the Lord when he enters into heaven. If others enter they lose their mind and fall backwards.

957. *“Till the seven plagues of the seven angels should be finished”* signifies *until evils and falsities have been rejected, and those who are in them cast into hell.*—This is evident from the signification of “being finished,” as meaning to be ended, but here to be rejected; also from the signification of “the seven plagues,” as meaning all the evils and falsities that have devastated the church (see above, n. 949); also from the signification of “the seven angels,” as meaning manifestation (see n. 949). Thus “till the seven plagues of the seven angels should be finished” signifies until the evils and falsities that are made manifest are rejected. These words signify also until those who are in evils and falsities have been cast into hell, because they relate to the time before the last judgment was accomplished, and before the good had been separated from the evil, and the good had been raised up into heaven and the evil cast into hell, thus before the new heaven and new earth had been established. That “no one was able to enter into the temple till the seven plagues of the seven angels should be finished” signifies that until that time the Word was in obscurity before the understanding. [2.] But this mystery must be more fully explained. The Divine truths that lie inwardly stored up in the Word could not be made manifest until after the last judgment had been accomplished; and for the reason that before that judgment the hells had predominated, while since that judgment the heavens are predominant; and man is placed in the middle between the hells and the heavens; consequently so long as the hells are predominant the truth of the Word is either perverted or despised or rejected; but the reverse takes place when the heavens are predominant. From all this it can be seen why Divine truths were not until now disclosed and the spiritual sense of the Word revealed. This, then, is the meaning of the statement that the Word was in obscurity in regard to the understanding of it until those who were in evils and falsities had been cast into hell.

(Continuation respecting the First Commandment.)

[3.] The idea of God is the chief of all ideas; for such as this idea is such is man’s communication with heaven and his conjunction with the Lord, and such is his enlightenment, his affection for truth and good, his perception, intelligence, and wisdom; for these are not from man but from the

Lord according to conjunction with Him. The idea of God is the idea of the Lord and His Divine, for no other is God of heaven and God of earth, as He Himself teaches in *Matthew* :

“ Authority has been given unto Me in heaven and on earth ” (xxviii. 18).

But the idea of the Lord is more or less full and more or less clear ; it is full in the inmost heaven, less full in the middle, and still less full in the outmost heaven ; therefore those who are in the inmost heaven are in wisdom, those who are in the middle in intelligence, and those who are in the outmost in knowledge. The idea is clear in the angels who are at the centre of the societies of heaven ; and less clear in those who are round about, according to the degrees of distance from the centre. [4.] All in the heavens have places allotted them according to the fulness and clearness of their idea of the Lord, and they are in correspondent wisdom and in correspondent felicity. All those who have no idea of the Lord as Divine, like the Socinians and Arians, are under the heavens, and are unhappy. Those who have a twofold idea, namely, of an invisible God and of a visible God in a human form, also have their place under the heavens, and are not received until they acknowledge one God, and Him visible. Some in the place of a visible God see as it were something aerial, and this because God is called a spirit. If this idea is not changed in them into the idea of a man, thus of the Lord, they are not accepted. But those who have an idea of God as the inmost of nature are rejected, because they cannot help falling into the idea of nature as being God. All nations that have believed in one God, and have had an idea of Him as a Man, are received by the Lord. From all this it can be seen who those are that worship God Himself and who those are that worship other gods, thus who live according to the first commandment of the decalogue and who do not.

CHAPTER XVI.

AND I heard a great voice out of the temple saying to the seven angels, Go and pour out the bowls of the anger of God into the earth.

2. And the first went away and poured out his bowl upon the earth; and there came an evil and noxious sore upon the men that had the mark of the beast and that adored his image.

3. And the second angel poured out his bowl into the sea; and it became blood as of one dead; and every living soul in the sea died.

4. And the third angel poured out his bowl into the rivers and into the fountains of the waters; and they became blood.

5. And I heard the angel of the waters saying, Righteous, O Lord, art Thou, who art, and wast, and who art holy, because Thou hast judged these things.

6. For they poured out the blood of saints and of the prophets, and Thou hast given them blood to drink; for they are worthy.

7. And I heard another out of the altar saying, Yea, O Lord God Almighty, true and righteous are Thy judgments.

8. And the fourth angel poured out his bowl upon the sun; and it was given unto it to scorch men with fire.

9. And men were scorched with great heat; and they blasphemed the name of God who hath power over these plagues, and they repented not to give Him glory.

10. And the fifth angel poured out his bowl upon

the throne of the beast; and his kingdom became dark, and they gnawed their tongues for distress.

11. And they blasphemed the God of heaven because of their distresses and their sores; and they repented not of their works.

12. And the sixth angel poured out his bowl upon the great river Euphrates; and the water thereof was dried up, that the way of the kings from the rising of the sun might be prepared.

13. And I saw out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits like frogs.

14. For they are spirits of demons, working signs, to go away unto the kings of the earth and of the whole world, to gather them together to the battle of that great day of God Almighty.

15. Behold, I come as a thief; blessed is he that is awake and keepeth his garments, that he may not walk naked and they see his shame.

16. And he gathered them together into a place called in Hebrew Armageddon.

17. And the seventh angel poured out his bowl into the air; and there came forth a great voice out of the temple of heaven from the throne, saying, It is done.

18. And there were voices, and lightnings, and thunders; and there was a great earthquake, such as was not since men were upon the earth, such an earthquake, so great.

19. And the great city was divided into three parts, and the cities of the nations fell. And great Babylon came into remembrance before God, to give unto her the cup of the wine of the fury of His anger.

20. And every island fled, and the mountains were not found.

21. And great hail, as of the weight of a talent, cometh down from heaven upon men; and men blasphemed God because of the plague of hail, for the plague thereof was exceeding great.

EXPLANATION.

VERSES 1, 2.

958. *"And I heard a great voice out of the temple saying to the seven angels, Go and pour out the bowls of the anger of God into the earth. And the first went away and poured out his bowl upon the earth; and there came a great and noxious sore upon the men that had the mark of the beast and that adored his image."*

1. *"And I heard a voice out of the temple saying to the seven angels"* signifies *manifestation by Divine truth from the Word of the evils and falsities that have devastated the church* [n. 959]; *"Go pour out the bowls of the anger of God into the earth"* signifies *the state of the devastated church* [n. 960].
2. *"And the first went away and poured out his bowl upon the earth"* signifies *manifestation of the state of the church in general* [n. 961]; *"and there came a great and noxious sore"* signifies *evil works therein, and consequent falsifications of the Word* [n. 962]; *"upon the men that had the mark of the beast and that adored his image"* signifies *those who acknowledge faith alone and its doctrine, and who live according to it* [n. 963].

959. [Verse 1.] *"And I heard a voice out of the temple saying to the seven angels"* signifies *manifestation by Divine truth from the Word of the evils and falsities that have devastated the church.*—This is evident from the signification of "a voice out of the temple," as meaning Divine truth from the Word, for a "voice" signifies Divine truth (see above, n. 261, 668); and "the temple of the tabernacle of the testimony," out of which the voice came, signifies the Word in which is Divine truth both natural and spiritual (n. 948). Also from the signification of "the seven angels," as meaning manifestations (as has often been said above). And as "the seven bowls" or "plagues" which they had signify the evils and falsities that have devastated the church, so manifestations of all the evils and falsities that have devastated the church are here signified by "the seven angels." The manifestations of these is further treated of in the following verses.

(Continuation : The Second Commandment.)

[2.] In the preceding chapter the first commandment of the decalogue is treated of at the end of the several articles. In the following articles in this chapter the other commandments of the decalogue will be treated of;

and here the second commandment, "Thou shalt not not profane the name of God."

In the first place, what is meant by "the name of God" shall be told, and afterwards what is meant by "profaning" it. "The name of God" means every quality by which God is worshipped. For God is in His own quality, and is His own quality. His essence is Divine love, and His quality is Divine truth therefrom united with Divine good; thus with us on earth it is the Word; consequently it is said in *John*:

"The Word was with God, and the Word was God" (i. 1.

So, too, it is the doctrine of genuine truth and good from the Word; for worship is according to that. [3.] Now as His quality is manifold, for it comprises all things that are from Him, so He has many names; and each name involves and expresses His quality in general and in particular. He is called "Jehovah," "Jehovah of Hosts," "Lord," "Lord Jehovih," "God," "Messiah (or Christ)," "Jesus," "Saviour," "Redeemer," "Creator," "Former," "Maker," "King," and "the Holy One of Israel," "the Rock" and "the Stone of Israel," "Shiloh," "Almighty," "David," "Prophet," "Son of God," and "Son of Man," and so on. All these names are names of the one God, who is the Lord; and yet where they occur in the Word they signify some universal Divine attribute or quality distinct from other Divine attributes or qualities. So, too, where He is called "Father, Son, and Holy Spirit," three are not meant, but one God; that is, there are not three Divines, but one, and this trine which is one is the Lord. [4.] Since each name signifies some distinct attribute or quality, "to profane the name of God" does not mean to profane the name itself but His quality. "Name" signifies quality for the reason that in heaven every one is named according to his quality; and the quality of God or the Lord is everything that is from Him by which He is worshipped. For this reason, since no Divine quality of the Lord is acknowledged in hell the Lord cannot be named there; and in the spiritual world His names cannot be uttered by any one except so far as His Divine is acknowledged; for there all speak from the heart, thus from love and consequent acknowledgment.

960[a]. "*Go pour out the bowls of the anger of God into the earth*" signifies *the state of the devastated church*.—This is evident from the signification of "the bowls of the anger of God," as meaning the evils and falsities that have devastated the church; for "the bowls of the anger of God" have the same signification as "the plagues" in the preceding chapter (xv. 6), where it is said that "seven angels went out from the temple having seven plagues," "plagues" there signifying the evils and falsities therefrom and the falsities and evils therefrom that have devastated the church (see above, n. 949). "The anger of God" has the same signification, for "the anger of God" is predicated of the evils and falsities that devastate the goods and truths of the church. It is evident also from the signification of "the earth," as meaning the church (see above, n. 29, 304, 417[a], 697, 741[b-d], 752, 876).

“To pour out these bowls into the earth” signifies the state of the church so produced, because the vastations of the church are attributed in the Word to God, consequently they are represented as flowing forth from heaven; and yet nothing of them comes from God, but they are solely from man. Nevertheless, it is so said in the sense of the letter of the Word because it so appears to men, and that sense being the outmost sense consists of appearances. [2.] These are called “bowls” because bowls are vessels, and vessels have the same signification as their contents, as goblets, beakers, cups, with wine or other liquid in them; and as the incense vessels and censers for the incense, and many other vessels. The reason of this is that the sense of the letter of the Word is the outmost sense of Divine truth, and therefore consists of the outmost things that are in nature; for upon outmost things interior or higher things are built and founded. That bowls, goblets, cups, beakers, and platters are mentioned in place of their contents, and therefore have the same signification, is evident from the Word, where they signify falsities from hell, and drunkenness or insanity therefrom. They also signify temptations; also truths from the Lord and wisdom therefrom. That they signify falsities from hell and insanity therefrom is evident from the following passages. In *Jeremiah*:

Jehovah said, “Take this cup of the wine of the anger of Jehovah out of My hand, and make all nations to whom I send thee to drink of it, that they may drink and stagger, and be mad because of the sword. . . . When they refuse to take the cup out of thine hand to drink thou shalt say unto them, Thus saith Jehovah of hosts, Drinking ye shall drink” (xxv. 15, 16, 28).

“Cup of wine” here signifies the falsity that is from hell; “to drink” signifies to appropriate to oneself; “to be mad” signifies to be spiritually insane, which takes place when falsity is called truth and truth falsity. The “nations” that shall drink signify the evil, and in an abstract sense evils; for many nations that were to drink are there enumerated, and yet nations are not meant, but the evils signified by them, and evils are what drink, that is, appropriate to themselves, falsities. That “cup of wine” signifies falsity is evident also from the words, “that they may be mad because of the sword,” for “sword” signifies falsity destroying truth. [3.] In the same,

“Babylon hath been a cup of gold in the hand of Jehovah, making the whole earth drunken; the nations have drunk of her wine, therefore the nations are mad” (li. 7).

“Cup of gold” signifies falsity destroying good; “Babylon” sig-

nifies dominion over heaven and over the souls of men by means of the holy things of the church, from which dominion profane falsities flow forth; "to make the earth drunk" signifies to so infatuate the church that no truth is any more seen. "Wine" signifies such a falsity. [4.] In *Ezekiel*:

"Thou hast walked in the way of thy sister, therefore will I give her cup into thine hand. Thus hath said the Lord Jehovih, Thou shalt drink of thy sister's cup, which is deep and broad; thou shalt be for a laughing and derision; ample to contain, thou shalt be filled with drunkenness and sadness, with the cup of wasting and desolation, with the cup of thy sister Samaria, which thou shalt drink and press out; and thou shalt break the sherds thereof" (xxiii. 31-34).

This is said of Jerusalem, which signifies the celestial church in respect to doctrine; and Samaria, which is the "sister," signifies here the spiritual church, also in respect to doctrine. For the Jewish nation represented the Lord's celestial kingdom, and the Israelitish nation His spiritual kingdom. But here "Jerusalem and Samaria" signify the church devastated in respect to all good and truth. The complete devastation of the church with the Jewish nation is described by "the sister's cup, which is deep and broad," and "they shall be filled with drunkenness and sadness," and "they shall drink the cup and press it out, and break the sherds thereof." It is called "a cup of wasting and desolation," because "wasting" is predicated of good, and "desolation" of truth. [5.] In *Zechariah*:

"Behold I make Jerusalem a cup of trembling unto all the peoples round about" (xii. 2).

In *Habakkuk*:

"Thou shalt be satiated with shame more than with glory; drink thou also, and let thy foreskin be uncovered. The cup... of Jehovah shall go about unto thee, and shameful vomiting shall be upon thy glory" (ii. 16).

"Cup" stands for falsified truth, which in itself is falsity, and of this "shameful vomiting" is predicated; therefore it is said "upon thy glory," "glory" signifying Divine truth in the Word. In *Lamentations*:

"Rejoice and be glad, O daughter of Edom; . . . the cup shall pass through unto thee also; thou shalt be made drunken and shalt be uncovered" (iv. 21).

Here "cup" has the same signification. [6.] In David:

Jehovah "shall rain upon the wicked snares, fire, and brimstone, and a wind of tempests shall be the portion of their cup" (*Psalms* xi. 6).

In the same,

"There is a cup in the hand of Jehovah, and He hath mixed it with wine, He hath filled it with mixture, and hath poured it out; but the dregs of it all the wicked of the earth shall suck out and drink" (*Psalm lxxv. 8*).

"Snares, fire, and brimstone," signify falsities and evils leading astray, and "a wind of tempests" signifies vigorous assault upon truth. These are called "the portion of a cup," because a "cup" as a containant signifies these. "To mix" and "to fill with mixture" signify to falsify truth and to profane it. [7.] In all these passages devastation of truth and good by falsities and evils is attributed to Jehovah, for it is said that "they were to take the cup of the anger of Jehovah out of His hand," that "Jehovah hath mixed it with wine and filled it with mixture," also it is called "a cup in the hand of Jehovah;" and yet it must be understood that nothing of devastation is from Jehovah, but everything of it is from man. It is so said because the natural man sees no otherwise than that God is angry with, punishes, condemns, and casts into hell, those who despise and blaspheme Him, in a word, who do not give glory to Him; and because to so think is natural it is so said in the sense of the letter of the Word, which is natural. [8.] So in other passages in the *Apocalypse*:

He that adored the beast "shall drink of the wine of the anger of God, mixed with unmixed wine in the cup of His wrath" (xiv. 9, 10).

"Great Babylon came in remembrance before God, to give unto her the cup of the wine of the fury of His anger" (xvi. 19).

A woman "having in her hand a golden cup full of abominations and of the uncleanness of her whoredom" (xvii. 4).

"Double unto her double according to her works; in the cup that she mingled mingle to her double" (xviii. 6).

This makes clear the signification of the seven "bowls" of the angels, which they poured out into the earth, the sea, the rivers, the fountains of waters, upon the sun, the throne of the beast, the river Euphrates, and into the air, namely, that they mean states of devastation, which are depicted by these.

[b.] [9.] That a "goblet (or cup)" signifies temptations can be seen from the following passages. In the Gospels:

Jesus said to the sons of Zebedee, "Ye know not what ye ask. Are ye able to drink the cup that I am about to drink, and to be baptized with the baptism that I am baptized with? They said unto Him, We are able. Then He said unto them, My cup indeed shall ye drink, and be baptized with the baptism that I am baptized with" (*Matt. xx. 22, 23; Mark x. 38, 39*).

But these passages may be seen explained above (n. 893). In the same,

Jesus said to Peter, "The cup which the Father hath given Me, shall I not drink it?" (*John* xviii. 11.)

Jesus said in Gethsemane, "If it be possible let this cup pass away from Me" (*Matt.* xxvi. 39, 42, 44; *Mark* xiv. 36; *Luke* xxii. 42).

In these passages a "cup (or goblet)" plainly signifies temptations. So in *Isaiah* (li. 17, 22), where it is also called "the cup of God" anger" and "the cup of trembling." [10.] As "cup" has the same signification as "wine," and "wine" in a good sense signifies Divine truth, so this is what "cup" signifies in the following passages. In the Gospels:

Jesus "taking the cup and giving thanks, gave to His disciples, saying, Drink of it, all of you; for this is My blood, that of the new testament" (*Matt.* xxvi. 27, 28; *Mark* xiv. 23, 24; *Luke* xxii. 17, 18).

As the Lord's "blood," as well as "wine," signifies the Divine truth that goes forth from Him, consequently the "cup" also, it is said "this is My blood;" and as it is by means of Divine truth that the Lord is conjoined with the church, it is called "that of the new testament (or the new covenant)." (That the Lord's "blood" signifies Divine truth may be seen n. 328[*a-c*], 329[*a-f*], 476, 748; and that "covenant" signifies conjunction, n. 701.) [11.] In David:

"Jehovah is the portion of your part and of my cup; Thou sustainest my lot" (*Psalms* xvi. 5).

In the same,

"Thou wilt set before me a table in the presence of mine enemies; Thou wilt make fat my head with oil; my cup shall run over" (*Psalms* xxiii. 5).*

In these passages "cup" stands for Divine truth; and as this is the signification of "cup" it is also called

"The cup of salvation" (*Psalms* cxvi. 13);
And "the cup of consolations" (*Jer.* xvi. 7).

[12.] In *Mark*:

"Whosoever shall give you a cup of water to drink in My name, because ye are Christ's, . . . he shall not lose his reward" (ix. 41):

"To give a cup of water to drink in My name, because ye are Christ's," signifies to teach truth from a love for truth, thus from the Lord, likewise to do it. A love for truth for the sake of truth is meant by "giving a cup of water in the name of the Lord;" and "Christ" means the Lord in respect to Divine truth. [13.] In the

* [MARGINAL NOTE:—]Skins of wine.

Gospels :

“Woe unto you, Scribes and Pharisees, hypocrites, for ye cleanse the outside of the cup and the platter, but within they are full from extortion and excess. . . . Cleanse first the inside of the cup and of the platter, that the outside may become clean also” (*Matt.* xxiii. 25, 26 ; *Luke* xi. 39).

The Lord used the terms “cup” and “platter,” because the containant has the same signification as the contents ; thus the “cup” the same as “wine,” and the “platter” the same as “food.” “Wine” signifies the truth of the Word and of doctrine, and “food” the good of the Word and of doctrine. The natural man or the natural mind is inwardly purified when falsities and evils are removed, but it is not purified when they are not removed. For such as the interior is such does the exterior become, but the interior does not become such as the exterior is. For the interior flows into the exterior and disposes it to agreement with itself, but not the reverse.

(Continuation respecting the Second Commandment.)

[14.] Since “the name of God” means that which is from God and which is God, and this is called Divine truth, and with us the Word, this must not be profaned, because it is in itself Divine and most holy ; and it is profaned when its holiness is denied, which is done when it is despised, rejected, and treated contemptuously. When this is done heaven is closed and man is left to hell. For as the Word is the only medium of conjunction of heaven with the church, so when the Word is cast out of the heart that conjunction is dissolved ; and because man is then left to hell he no longer acknowledges any truth of the church. [15.] There are two things by which heaven is closed to the men of the church. One is a denial of the Lord’s Divine, and the other is a denial of the holiness of the Word ; and for this reason that the Lord’s Divine is the all of heaven, and Divine truth, which is the Word in the spiritual sense, is what makes heaven ; which makes clear that he who denies the one or the other denies that which is the all of heaven, and from which heaven is and exists, and thus deprives himself of communication and consequent conjunction with heaven. To profane the Word is the same as “blaspheming the Holy Spirit,” which is not forgiven to any one, consequently it is said in this commandment that he who profanes the name of God shall not be left unpunished.

961. [*Verse 2.*] “*And the first went away and poured out his bowl upon the earth*” signifies *manifestation of the state of the church in general.*—This is evident from the signification of “pouring out the bowl upon the earth,” as meaning manifestation of the state of the church in general, for “the seven angels” signify manifestation, and “the earth” the church, here as just above (n. 960[a]).

962. “*And there came a great noxious sore*” signifies *evil works therein and consequent falsifications of truth.*—This is evi-

dent from the signification of a "sore," as meaning works that are done from man, thus that are from what is his own (*proprium*) and that are evil (of which presently); and as "great" is predicated of good, and in the contrary sense of evil, and "noxious" of what is falsified, so "a great and noxious sore" signifies evil works, and consequent falsifications of truth. "Sores" signify works from what is one's own (*proprium*), and thus evils, because from what is man's own nothing but evil can be produced. For what is man's own is that into which he is born, and which he afterwards carries into effect by means of his life. And as what is his own is thus from very birth composed of mere evils, man must be as it were created anew, that is, regenerated, that he may be in good and thus be received into heaven. When he is being regenerated the evils that are from his own are taken away, and goods are implanted in their place, and this is effected by means of truths. That evil works and falsifications of truths are in those who acknowledge faith alone in doctrine and confirm it in life is meant by what follows, namely, that "a great and noxious sore is on the men who have the mark of the beast and who adore his image." [2.] That "sores" signify works that are from one's own can be seen from the Word where sores and wounds, also diseases of various kinds, as leprosy, fevers, ulcers, tumors, and others, are mentioned, all of these corresponding to the cupidities that arise from evil loves, and thus signify them. Moreover, what sores or wounds signify can be seen from the following passages. In *Isaiah*:

"From the sole of the foot even unto the head there is no soundness in it; the wound, the bruise, and the fresh stripe, they have not been pressed out nor bound up nor mollified with oil. Your land is a solitude, your cities are burned with fire" (i. 6, 7).

This declares that there is no good and consequently no truth in the church, but only evil and falsity therefrom. "From the sole of the foot even unto the head there is no soundness" signifies that both natural and spiritual things which are the interiors of man and of his will have been destroyed. "Wound and bruise and fresh stripe" signify evils of the will, and the falsities of the thought therefrom continually increasing. Evils of the will are also evil works. "Not bound up nor mollified with oil" signifies not corrected by repentance and tempered by good. "Your land is a solitude, your cities are burned with fire" signifies that the church has been devastated in respect to all truth, and its doctrinals have been destroyed by a life according to the cupidities

that spring from evil love. [3.] In *Hosea* :

“Ephraim saw his sickness, and Judah his wound ; and Ephraim went to the Assyrian, and sent to king Jareb, and he was not able to heal you, neither shall he cure you of your wound” (v. 13).

“Ephraim” signifies the church in respect to understanding of truth, here in respect to understanding of falsity ; and “Judah” signifies a will of good, but here a will of evil ; the “Assyrian” and “king Jareb” signify the rational perverted in respect to good and truth. This makes clear the signification of these words in connection, namely, that man is unable from self-intelligence to correct the falsities that spring from evils of the will, “wound” meaning evil of the will, which also is evil of the life. [4.] In David :

“Mine iniquities have passed over my head. . . . My wounds have stunk, they have wasted away because of my foolishness” (*Psalms* xxxviii. 4, 5).

Here, too, “wounds” stand for evils of the will, which are evil works, these are said “to stink and to waste away because of foolishness” when it is the delight of the will and of the thought therefrom to do them. [5.] In *Isaiah* :

“In the day that Jehovah shall bind up the breach of His people, and shall heal the wound of their stroke” (xxx. 26).

“The breach of the people” signifies falsity of doctrine ; and “the wound of their stroke” evil of life ; the reformation of doctrine by means of truths is signified by “Jehovah shall bind up the breach of His people ;” and reformation of the life by means of truths is signified by “He shall heal the wound of their stroke.” [6.] That

The Samaritan bound up the wounds of the man wounded by robbers, and poured into them oil and wine (*Luke* x. 33, 34),

signifies that those who are in the good of charity are desirous to correct by means of truths from good the evils that spring from falsities ; “robbers” mean those who have imparted falsities from which come evils, in particular the Jews ; “wounds” mean such evils ; “oil” means the good of love ; and “wine” the truth of the Word and of doctrine. (But this may be seen explained above, n. 376[*e*]. 444[*e*].) [7.] By

Lazarus, who lay at the gate of the rich man, full of sores (*Luke* xvi. 20, 21),

the nations that were in falsities from ignorance of truth, and thus

were not in goods, are meant, and from this he is said to have been "full of sores;" "the rich man" at whose gate he lay means the Jewish nation, which could have been in the truths from the Word that it possessed. [8.] That "a boil breaking forth" was one of the plagues in Egypt is evident in Moses :

"Jehovah said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it towards the heavens in the sight of Pharaoh; and it shall become dust upon the land of Egypt. . . . And they took ashes of the furnace, . . . and Moses sprinkled it towards heaven, and it became a boil of pustules breaking forth on man and beast; and the magicians could not stand before Moses because of the boil, because the boil was upon the magicians and upon all the Egyptians" (*Exod. ix. 3-11*).

"Pharaoh and the Egyptians" signify the natural man taken possession of by evils and falsities of every kind, and the natural man's love of dominion over the spiritual; the spiritual man is here signified by the sons of Israel. The miracles in Egypt, which were so many plagues, also called diseases, signify so many evils and falsities infesting, devastating, and destroying the church with spiritual men. "The ashes of the furnace" which Moses sprinkled towards heaven signify falsities of lusts that are stirred up; "the dust in the land of Egypt" signifies damnation; "the boil breaking forth in pustules" signifies the filthy things of the will with blasphemies. (But this may be seen explained in detail in the *Arcana Caelestia*, n. 7516-7532.) [9.] So, too, these words in Moses have a like signification :

"Jehovah shall smite thee with the boil of Egypt and with tumors, and with scurvy and the itch, so that thou canst not be healed, . . . with which thou shalt become mad from the sight of their eyes. . . . Jehovah shall smite thee with an evil boil upon the knees and upon the thighs, of which thou canst not be healed" (*Deut. xxviii. 27, 34-36*).

The plagues here mentioned signify evils and falsities of various kinds arising from the filthy loves of the natural man, for they correspond thereto. For sores and wounds spring from injury to flesh and blood, and evils and falsities from injury to Divine good and Divine truth; and flesh corresponds to good, and thus signifies it in the Word, and blood to truth, and thus signifies it. [10.] As "leprosy" signifies profanation of truth, and the profanation of truth is various, is light or grievous, interior or exterior, and is according to the quality of the truth profaned, so too its effects are various, and these are signified by the appearances in leprosy, which were

Swellings, suppurating tumors, white pustules, reddenings, abscesses, burnings, tetter, scall, etc. (*Levit. xiii. 1 to the end*).

The Jewish nation was afflicted with such things from correspondence because of their profanations of the Word, not only in their flesh, but also in their garments, houses, and vessels.

(Continuation respecting the Second Commandment.)

[II.] As Divine truth or the Word is meant by "the name of God," and the profanation of it means a denial of its holiness, and thus contempt, rejection, and blasphemy, it follows that the name of God is interiorly profaned by a life contrary to the commandments of the decalogue. For there can be profanation that is inner and not outer, and there can be a profanation that is inner and at the same time outer, and there can be also a kind of profanation that is outer and not at the same time inner. Inner profanation is wrought by the life, outer by the speech. Inner profanation, which is wrought by the life, becomes outer also, or of the speech, after death. For then every one thinks and wills, and so far as it can be permitted, speaks and acts, according to his life; thus not as he did in the world. In the world man is wont to speak and act otherwise than as he thinks and wills from his life for the world's sake and to gain reputation. This is why it has been said that there can be a profanation that is inner and not at the same time outer. That there can be also a kind of profanation that is outer and not at the same time inner is possible from the style of the Word, which is not at all the style of the world, and for this reason it may be to some extent despised from an ignorance of its interior sanctity.

963. "*Upon the men that had the mark of the beast and that adored his image*" signifies *those who acknowledge faith alone and its doctrine, and who live according to it.*—This is evident from the signification of "the beast," as meaning those who are in faith alone, or in faith separated from goods of life, and who confirm this by reasonings from the natural man (see in the preceding thirteenth chapter, from beginning to end). It is evident also from the signification of its "mark," as meaning acknowledgment, reception, and attestation thereof (see above, n. 838, 886). Also from the signification of its "image," as meaning doctrine, and of "adoring" it, as meaning to acknowledge it in heart and life (see n. 827, 833). That to such belong evil works and falsifications of the Word has been shown in the chapters that treat of the dragon and of the two beasts of the dragon, and is clearly evident from this, that such exclude good works from saving or justifying faith, teaching that faith justifies and saves without these, and as they are unnecessary they are omitted. It is from an eternal statute or from the Divine order that where there are not good works there are evil works; so evil works are what are signified by "the great and noxious sore in the earth," that is, in the church, with those who are in faith alone both in doctrine and in life.

(Continuation respecting the Second Commandment.)

[2.] He who abstains from profaning the name of God, that is, the holiness of the Word, by contempt, rejection, or any blasphemy, has religion; and such as his abstinence is such is his religion. For no one has religion except from revelation, and with us revelation is the Word. Abstinence from profaning the holiness of the Word must be from the heart, and not merely from the mouth. Those who abstain from the heart live from religion; but those who abstain merely from the mouth do not live from religion, for they abstain either for the sake of self or for the sake of the world, in that the Word can be made to serve them as a means of acquiring honor and gain; or they abstain from some fear. But of these many are hypocrites who have no religion.

VERSE 3.

964. "And the second angel poured out his bowl into the sea; and it became blood as of one dead; and every living soul in the sea died."

3. "And the second angel poured out his bowl into the sea" signifies the state of the church manifested in respect to knowledges of truth in the natural man [n. 965]; "and it became blood as of one dead" signifies that these have all been falsified [n. 966]; "and every living soul in the sea died" signified that there is no longer anything from the spiritual man in the natural man from the Word [n. 967].

965. [Verse 3.] "And the second angel poured out his bowl into the sea" signifies the state of the church manifested in respect to knowledges of truth in the natural man.—This is evident from the signification of "the angel pouring out the bowl," as meaning the state of the church manifested (as above, n. 960, 961); also from the signification of the "sea," as meaning the generals of truth in the natural man (see n. 275, 342[c], 511, 876, 931, 934), here from the Word, the generals of truth from which are knowledges; therefore the "sea" signifies the natural man in respect to knowledges of truth from the Word, also knowledges of good therefrom, since knowledges of good are also knowledges of truth; for it is a truth to know that a thing is good, and that it is such a good; also to see by the understanding various goods and their differences, and their opposites which are called evils; these so far as they are knowledges are truths; and these are essentially goods only when they are felt as delightful or not delightful, that is, when they are perceived by some sense or from some love.

(Continuation: The Third Commandment)

[2.] Now follows the third commandment, which is, to keep the Sabbath holy.

The third and fourth commandments of the decalogue contain things that must be done, namely, that the Sabbath must be kept holy, and that parents must be honored. The other commandments contain things that are not to be done, namely, that other gods must not be worshipped; that the name of God must not be profaned; that one must not steal, must not commit

adultery, must not bear false witness, must not covet the goods of others. These two commandments are commandments to be done because the sanctification of the rest of the commandments depends upon these, for the "sabbath" signifies the union in the Lord of the Divine itself and the Divine Human, also His conjunction with heaven and the church, and thus the marriage of good and truth in the man who is being regenerated. This being the signification of the sabbath, it was the chief representative of all things of worship in the Israelitish Church, as is evident in *Jeremiah* (xvii. 20-27), and elsewhere. It was the chief representative of all things of worship, because the first thing in all things of worship is the acknowledgment of the Divine in the Lord's Human, for without that acknowledgment man can believe and do only from self, and to believe from self is to believe falsities, and to do from self is to do evils, as is also evident from the Lord's words in *John* :

To those asking, "What shall we do that we might work the works of God?" Jesus said, "This is the work of God, that ye believe on Him whom God hath sent" (vi. 28, 29).

And in the same,

"He that abideth in Me and I in him, the same beareth much fruit; for a part from Me ye can do nothing" (xv. 5).

[3.] That the sabbath represented that union and the holy acknowledgment of it, has been fully shown in the *Arcana Cœlestia*, namely, that the "sabbath" signified in the highest sense the union of the Divine itself and the Divine Human in the Lord, in the internal sense the conjunction of the Lord's Human with heaven and with the church, in general the conjunction of good and truth, thus the heavenly marriage (n. 8495, 10356, 10730). Therefore the rest on the sabbath day signified the state of that union, because the Lord then has rest; also through that union there is peace and salvation in the heavens and on the earth. In a relative sense it signified the conjunction of man with the Lord, because man then has peace and salvation (n. 8494, 8510, 10360, 10367, 10370, 10374, 10668, 10730). The six days preceding the sabbath signified the labors and combats that precede union and conjunction (n. 8510, 8888, 9431, 10360, 10667).

[4.] The man who is being regenerated is in two states, the first when he is in truths and by means of truths is being led to good and into good, the other when he is in good. When man is in the first state he is in combats or temptations; but when he is in the second state he is in the tranquility of peace. The former state is signified by the six days of labor that precede the sabbath; and the latter state is signified by the rest on the sabbath day (n. 9274, 9431, 10360). The Lord also was in two states; the first when He was Divine truth and from it fought against the hells and subjugated them, the other when He was made Divine good by union with the very Divine in Himself. The former state was signified in the highest sense by the six days of labor, and the latter by the sabbath (n. 10360). Because such things were represented by the sabbath it was the chief representative of worship, and the holiest of all (n. 10357, 10372). "To do work on the sabbath day" signified to be led not by the Lord but by self, thus to be disjoined (n. 7893, 8495, 10360, 10362, 10365). The sabbath day is not now representative, but is a day of instruction (n. 10360 at the end).

966. "And it became blood as of one dead" signifies that these have all been falsified.—This is evident from the signification

tion of "blood," as meaning Divine truth, and in the contrary sense Divine truth falsified (see n. 30, 328[a], 329, 476, 748); so here that all knowledges of truth from the Word have been falsified. Knowledges of truth from the Word are the truths of the sense of its letter, that is, the truths in the Word that are for the natural man, and these, too, are Divine truths. These wholly falsified are signified by the words, "the sea became blood as of one dead." The Divine truths of the sense of the letter of the Word are said to be falsified when they are perverted even to the destruction of interior Divine truth, that is, Divine truth in the heavens. In the heavens they then appear with man as the blood of one dead. It has been frequently shown above that those who separate faith from goods of life falsify the Word; and it is of such that these things are said, as is evident from the second verse of this chapter.

(Continuation: *The Fourth Commandment*)

[2.] The fourth commandment of the decalogue is, that parents must be honored.

This commandment was given because honor to parents represented and thus signified love to the Lord and love towards the church, for "father" in the heavenly sense, that is, the Heavenly Father, is the Lord; and "mother" in the heavenly sense, that is, the heavenly mother, is the church; "honor" signifies good of love; and "length of days," which such will have, signifies the happiness of eternal life. So is this commandment understood in heaven, where no father but the Lord is known, and no mother but the kingdom of the Lord, which is also the church. For the Lord gives life from Himself, and through the church He gives nourishment. That in the heavenly sense no father in the world can be meant, and indeed, when man is in a heavenly idea, can be mentioned, the Lord teaches in *Matthew*:

"Call no man your father on earth; for one is your Father who is in the heavens"
(xxiii. 9.)

That "Father" signifies the Lord in relation to Divine good may be seen above (n. 32, 200, 254, 297). That "mother" signifies the Lord's kingdom, the church, and Divine truth, may be seen in the *Arcana Caelestia* (n. 289, 2691, 2717, 3703, 5581, 8897). That "length of days" signifies the happiness of eternal life (n. 8898); and that "honor" signifies good of love (n. 8897, and above, n. 288, 345). All this makes clear that the third and fourth commandments involve arcana relating to the Lord, namely, acknowledgment and confession of His Divine, and worship of Him from good of love.

967. "*And every living soul in the sea died*" signifies that there was no longer anything from the spiritual man in the natural man from the Word.—This is evident from the signification of "living soul in the sea," as meaning what has in itself spiritual life (of which presently); also from the signification of "sea," as meaning the generals of truth in the natural man, and thus also know-

ledges of truth from the Word (of which just above, n. 965). When these have no life from the spiritual world or from heaven they are called dead. "Living soul in the sea" means fishes of various kinds, and these signify knowledges (*scientifica*) of the natural man (see above, n. 531); they signify also knowledges of truth from the Word in natural men, for in natural men knowledges of truth from the Word do not differ from knowledges of the world, and for the reason that in such these knowledges have in them no life from the spiritual, and unless the spiritual flows in out of heaven into knowledges from the Word they are not living but dead. [2.] Knowledges of truth from the Word are not living in man until the internal spiritual man has been opened; and this is opened by the Lord while man is being regenerated; and then through the opened spiritual man the spiritual flows in out of heaven into the knowledges of truth and good that are from the Word in the natural man and vivifies them. It vivifies them in such a way that knowledges of truth and good in the natural man become correspondences of the spiritual things that are in the internal spiritual man; and when they are correspondences they are living, for then the spiritual is enclosed in the particular knowledges or truths as the soul is in its body. For this reason man after death comes into these spiritual things, and the knowledges to which they corresponded serve them for a basis. But it is otherwise with those in whom knowledges from the Word have not been vivified. The spiritual that flows into knowledges out of heaven is affection for truth, affection for good, and affection for bearing fruit; for it is spiritual heat which is a love or affection for good, and spiritual light which is an affection for truth. These are the spiritual things that flow in and vivify knowledges of truth from the Word in those who are in a life of charity and in faith therefrom. But these same knowledges in those who are in faith separated from a life of charity are dead. This, therefore, is what is signified by the words "every living soul in the sea died."

(Continuation : *The Fifth Commandment.*)

[3.] The fifth commandment is, "Thou shalt not steal." By "thefts" both open thefts and those not open are meant, such as unlawful usury and gains, which are effected by fraud and craft under various pretences to make them appear lawful, or so done clandestinely as not to appear at all. Such gains are commonly made by higher and lower managers of the goods of others, by merchants, also by judges who sell judgments and thus make justice purchasable. These and many other things are thefts that must be abstained from and shunned, and finally renounced as sins against God, because they are against the Divine laws that are in

the Word and against this law, which is one among the fundamental laws of all religions in the whole globe. For these ten commandments are universals, given to the end that in living from these a man may live from religion, since by a life from religion man is conjoined with heaven, while a life according to these from obedience to civil and moral law conjoins man with the world and not with heaven, and to be conjoined with the world and not with heaven is to be conjoined with hell.

VERSES 4-7.

968. *"And the third angel poured out his bowl into the rivers and into the fountains of the waters, and they became blood. And I heard the angel of the waters saying, Righteous, O Lord, art Thou, who art and wast, and who art holy, because Thou hast judged these things. For they poured out the blood of saints and of the prophets, and Thou hast given them blood to drink; for they are worthy. And I heard another out of the altar saying, Yea, O Lord God Almighty, true and righteous are Thy judgments."*

4. *"And the third angel poured out his bowl into the rivers and into the fountains of the waters"* signifies *the state of the church manifested in respect to the ability to understand the truths of the Word* [n. 969]; *"and they became blood"* signifies *that it was destroyed by falsifications* [n. 970].
5. *"And I heard the angel of the waters saying"* signifies *preaching of the Lord's righteousness from His spiritual kingdom* [n. 971]; *"Righteous, O Lord, art Thou, who art and who wast,"* signifies *the Lord in relation to Divine good from eternity* [n. 972]; *"and who art holy"* signifies *in relation to Divine truth* [n. 973]; *"because Thou hast judged these things"* signifies *by whom it was foreseen that these things would take place, and was provided that the heavens, which are in Divine good and in Divine truth, might not suffer harm* [n. 974].
6. *"For they poured out the blood of saints and of the prophets"* signifies *because they have falsified the truths of the Word and of doctrine from the Word* [n. 975]; *"and thou hast given them blood to drink"* signifies *that consequently such are in the falsities of evil* [n. 976]; *"for they are worthy"* signifies *that it is done to them as they do* [n. 977].
7. *"And I heard another out of the altar saying"* signifies *the preaching of the Lord's righteousness from His celestial kingdom* [n. 978]; *"Yea, O Lord God Almighty, true and righteous are Thy judgments,"* signifies *that this is done because all things are and live and have power from Divine good and Divine truth* [n. 979].

969. [Verse 4.] *"And the third angel poured out his bowl into the rivers and into the fountains of waters"* signifies *the state of the church manifested in respect to the ability to understand the truths of the Word.*—This is evident from the signification of "the angel pouring out the bowl," as meaning the state of the church manifested (see above, n. 960, 961, 965); also from the signification of "rivers," as meaning such things as belong to intelligence, and thus to the ability to understand (see n. 518); also from the signification of "fountains of waters," as meaning the truths of the Word (see n. 483). From this it is clear that "the third angel poured out his bowl into the rivers and into the fountains of waters" signifies the state of the church manifested in respect to the ability to understand the truths of the Word.

(Continuation respecting the Fifth Commandment)

[2.] Man is so created as to be an image of heaven and an image of the world, for he is a microcosm. He is born of his parents an image of the world, and he is born again to be an image of heaven. To be born again is to be regenerated; and man is regenerated by the Lord by means of truths from the Word and a life according to them. Man is an image of the world in respect to his natural mind, and he is an image of heaven in respect to his spiritual mind. The natural mind, which is the world, is beneath; and the spiritual mind, which is heaven, is above. The natural mind is full of all kinds of evil, such as thefts, adulteries, murders, false witnesses, covetousnesses, and even blasphemies and profanations respecting God. These evils and many others have their seat in that mind, for the loves of them are there, and thus the delights of thinking, willing, and doing them. These things are inborn in that mind from parents, for man is born and grows up into the things that are in that mind, and is restrained only by the bonds of civil law and by the bonds of moral life from doing them, and from thus manifesting the tendencies of his depraved will. Who cannot see that the Lord cannot flow in out of heaven into man and teach him and lead him until these evils have been removed? For they obstruct, repel, pervert, and suffocate the truths and goods of heaven, which present themselves from above, press down, and strive to flow in. For evils are infernal and goods are heavenly, and everything infernal burns with hatred against everything heavenly. [3.] This makes clear that before the Lord can flow in with heaven out of heaven and form man to the image of heaven, those evils that lie heaped up in the natural mind must needs be removed. Moreover, as the removal of evils must come first before man can be taught and led by the Lord, the reason is evident why in eight commandments of the decalogue the evil works that must not be done are recounted, but not the good works that must be done. Good does not exist together with evil, nor does it exist until evils have been removed; for until then there is no way possible from heaven into man. Man is like a dark sea, the waters of which must be removed on either side before the Lord in a cloud and in fire can give a passage to the sons of Israel. The "dark sea" signifies hell, "Pharaoh with the Egyptians" the natural man, and "the sons of Israel" the spiritual man.

970. "*And they became blood*" signifies that it was destroyed by falsifications.—This is evident from the signification of "blood," as meaning truth falsified (see above, n. 966); therefore that "the rivers and fountains became blood" signifies that the ability to understand the truths of the Word was destroyed by falsifications. Every man has the ability to understand truths, for it is this ability by which man is distinguished from beasts; and this remains with every man, even with the evil, since it is the spiritual part of man and the most essential means of his regeneration. For man is regenerated of the Lord by means of truths, and if he were not able to understand truths he could not receive them and thus be reformed; for to receive what he is not able to understand does not profit. That this is so has been proved by experience in the spiritual world. There was a discussion among the spirits whether every one has an ability to understand truths; and an infernal

spirit was taken as a witness whether he could understand the truths of heaven, and it was found that he understood them when he heard them just as well as a good spirit, and yet that he was not willing to understand them, for he turned away from them because they were opposed to the evils and the falsities therefrom that were the sources of his delights. And it was said that man through that ability has conjunction with the Lord, since that ability is proper to man. That ability is said to have been destroyed by falsifications, because those who have falsified the Word are not willing to understand truths themselves; and those who are not willing appear not to be able, although they would be able if they were willing. For the mind of such rejects truths, and like one deaf does not hear them so long as it clings to things opposite. But when these opposite things are removed it is as if the ears of the deaf were opened. All this has been said to make known what is meant by the destruction of the ability to understand the truths of the Word by falsifications.

(Continuation respecting the Fifth Commandment.)

[2.] It has been said above that communication with heaven is not possible until the evils and the falsities therefrom with which the natural mind is stopped up have been removed; for these are like black clouds between the sun and the eye, or like a wall between the light of heaven and the lumen of a candle in a chamber. For so long as a man is in the lumen of the natural man only he is like one shut up in a chamber where he sees by a candle. But as soon as the natural man has been purified from evils and falsities therefrom he is as if he saw through windows in the wall the things of heaven from the light of heaven. For as soon as evils have been removed, the higher mind, which is called the spiritual mind, is opened, and this, viewed in itself, is a type or image of heaven. Through this mind the Lord flows in and enables man to see from the light of heaven, and through this He also reforms and at length regenerates the natural man, and implants in it truths in the place of falsities and goods in the place of evils. This the Lord does through spiritual love, which is a love for truth and good. Man is then placed in the midst between two loves, between the love of evil and the love of good; and when the love of evil recedes the love of good takes its place. It is solely through a life according to the commandments of the decalogue, that is, through refraining from the evils there enumerated because they are sins, and finally shunning them as infernal, that the love of evil recedes. [3.] In a word, so long as man does not refrain from evils because they are sins the spiritual mind is shut; but as soon as he refrains from evils because they are sins the spiritual mind is opened, and with that mind heaven also. And when heaven is opened man comes into another light in respect to all things of the church, heaven, and eternal life; although so long as man lives in this world the difference between this and the former light is scarcely noticeable, and for the reason that in the world man thinks naturally even about spiritual things, and until he passes from the natural into the spiritual world spiritual things are enclosed in natural ideas; but in the spiritual world spiritual things are disclosed, perceived, and made evident.

971. [Verse 5.] *“And I heard the angel of the waters saying”*

signifies *preaching of the Lord's righteousness from His spiritual kingdom*.—This is evident from the signification of “the angel of the waters,” as meaning the Lord's spiritual kingdom; for “angel” signifies in the Word something pertaining to the Lord, also a heavenly society, also heaven; here “the angel of the waters” signifies the heavens of which the Lord's spiritual kingdom consists, for “waters” signify truths, thus things spiritual, since Divine truth in the heavens is called spiritual, while the Divine good is called celestial. All the heavens are divided into two kingdoms, one called the spiritual kingdom the other the celestial kingdom. The spiritual kingdom consists of the heavens and the angels there that are in Divine truth, and those heavens are in the southern and northern quarters. The celestial kingdom consists of the heavens and the angels there that are in Divine good, and these heavens are in the eastern and western quarters. Therefore the spiritual kingdom, which consists of the heavens and the angels there that are in Divine truth, is meant by “the angel of the waters;” while the celestial kingdom, which consists of the heavens and the angels there that are in Divine good, is meant by “the angel from the altar” (described in the seventh verse of this chapter), since the “altar” signifies Divine good. That “the angel of the waters” preached the Lord's righteousness is evident from the things said by that angel that now follow.

(Continuation respecting the Fifth Commandment.)

[2.] So far as man refrains from evils and shuns and turns away from them as sins, good flows in from the Lord. The good that flows in is an affection for knowing and understanding truths, and an affection for willing and doing goods. But man cannot refrain from evils by shunning and turning away from them of himself, for he himself is in evils from his birth, and thus from nature; and evils cannot of themselves shun evils, for this would be like a man's shunning his own nature, which is impossible; consequently it must be the Lord, who is Divine good and Divine truth, who causes man to shun them. Nevertheless, man ought to shun evils as if of himself, for what a man does as if of himself becomes his and is appropriated to him as his own; while what he does not as if of himself in no wise becomes his or is appropriated to him. What comes from the Lord to man must be received by man; and it cannot be received unless he is conscious of it, that is, as if of himself. This reciprocation is a necessity to reformation. This is why the ten commandments were given, and why it is commanded in them that man shall not worship other gods, shall not profane the name of God, shall not steal, shall not commit adultery, shall not kill, shall not covet the house, wife, or servants of another, thus that man shall refrain from doing these things by thinking, when the love of evil allures and incites, that they must not be done because they are sins against God, and in themselves are infernal. So far, therefore, as a man shuns these evils so far the love of truth and good enters from the Lord; and this love causes man to shun these evils, and at length to turn away from them as sins. And as the love of truth and good puts these evils to flight it follows that man shuns them not from himself but from the Lord, since the love of truth and good is from the Lord. If a man shuns evils merely from a fear of

hell they are withdrawn; but goods do not take their place; for as soon as the fear departs the evils return. [3.] To man alone is it granted to think as if of himself about good and evil, that is, that good must be loved and done because it is Divine and remains to eternity, and that evil must be hated and not done because it is devilish and remains to eternity. To think thus is not granted to any beast. A beast can do good and shun evil, yet not of itself, but either from instinct or habit or fear, and never from the thought that such a thing is a good or an evil, thus not of itself. Consequently one who would have it believed that man shuns evils or does goods not as if of himself but from an imperceptible influx, or from the imputation of the Lord's merit, would also have it believed that man lives like a beast without thought of, or perception of, or affection for truth and good. That this is so has been made clear to me from manifold experience in the spiritual world. Every man after death is there prepared either for heaven or for hell. From the man who is prepared for heaven evils are removed, and from the man who is prepared for hell goods are removed; and all such removals are effected as if by them. Likewise those who do evils are driven by punishments to reject them as if of themselves; but if they do not reject them as if of themselves the punishments are of no avail. By this it was made clear that those who hang down their hands, waiting for influx or for the imputation of the Lord's merit, continue in the state of their evil, and hang down their hands forever. [4.] To shun evils as sins is to shun the infernal societies that are in them, and man cannot shun these unless he repels them and turns away from them; and a man cannot turn away from them with repulsion unless he loves good and from that love does not will evil. For a man must either will evil or will good; and so far as he wills good he does not will evil; and it is granted him to will good when he makes the commandments of the decalogue to be of his religion, and lives according to them. [5.] Since man must refrain from evils as sins as if of himself, these ten commandments were inscribed by the Lord on two tables, and these were called a covenant; and this covenant was entered into in the same way as it is usual to enter into covenants between two, that is, one proposes and the other accepts, and the one who accepts consents. If he does not consent the covenant is not established. To consent to this covenant is to think, will, and do as if of oneself. Man's thinking to shun evil and to do good as if of himself is done not by man, but by the Lord. This is done by the Lord for the sake of reciprocation and consequent conjunction; for the Lord's Divine love is such that it wills that what is its own shall be man's, and as these things cannot be man's, because they are Divine, it makes them to be as if they were man's. In this way reciprocal conjunction is effected, that is, that man is in the Lord and the Lord in man, according to the words of the Lord Himself in *John* (xiv. 20); for this would not be possible if there were not in the conjunction something belonging as it were to man. What man does as if of himself he does as if of his will, of his affection, of his freedom, consequently of his life. Unless these were present on man's part as if they were his there could be no receptivity, because nothing reactive, thus no covenant and no conjunction; in fact, no ground whatever for the imputation that man had done evil or good or had believed truth or falsity, thus that there is from merit a hell for any one because of evil works, or from grace a heaven for any one because of good works.

972. "*Righteousness art thou, O Lord who art and who wast,*" signifies the Lord in relation to Divine good from eter-

nity.—This is evident from the signification of “righteous,” as meaning in relation to the Lord Divine good, for “righteous” is predicated in the Word of good, and “holy” of truth (see above, n. 204); also from the signification of “who art and who wast,” as meaning the infinite and eternal, for “art and wast” means the same as “Jehovah,” and the Lord is called Jehovah in the Word from Divine good, and God from Divine truth; moreover, to be (*esse*) in reference to the Lord means to be from Himself, that is, in Himself, and to exist (*existere*) means in reference to the Lord to exist from Himself and in Himself. And in a relative sense the *existere* is the *esse* in all things of heaven and the church; and this is effected by means of Divine truth. This *esse* is what is meant by the eternal; for in heaven (otherwise than in the world) eternal, as applied to the Lord, is separate from any idea of time; for in the angelic idea eternal means a state of the Divine existence, which nevertheless makes one with the Divine essence, which is Jehovah. The infinite in relation to *esse* is signified by “who art” in Jehovah; and the infinite in relation to *existere* is signified by “who was” in Jehovah. The infinite *existere*, which is also the eternal, is the Divine going forth, from which is heaven and everything of it. The Divine *existere* is also the Divine *esse*; but it is called *existere* in relation to heaven, where it is the all in all.

(Continuation respecting the Fifth Commandment.)

[2.] He who refrains from thefts, understood in a broad sense, and even shuns them from any other cause than religion and for the sake of eternal life, is not cleansed of them; for only by such refraining is heaven opened. For it is through heaven that the Lord removes evils in man, as through heaven He removes the hells. For example, there are higher and lower managers of property, merchants, judges, officers of every kind, and workmen, who refrain from thefts, that is, from unlawful modes of gain and usury, and who shun these, but only to secure reputation and thus honor and gain, and because of civil and moral laws, in a word, from some natural love or natural fear, thus from merely external constraints, and not from religion; but the interiors of such are full of thefts and robberies, and these burst forth when external constraints are removed from them, as takes place with every one after death. Their sincerity and rectitude is nothing but a mask, a disguise, and a deceit.

973. “*And who art holy*” signifies *and in relation to Divine truth*.—This is evident from the signification of “holy,” as meaning Divine truth going forth from the Lord; for this is meant in the Word by “holy,” also by “the Holy Spirit,” which is therefore called “the Spirit of Truth.” (That in the Word “holy” is predicated of truth, and “righteous” of good, may be seen n. 204; and that the Lord is alone holy, because He is Divine truth itself, n. 204[a], 285, 328[f].)

(Continuation respecting the Fifth Commandment.)

[2.] So far then as the various kinds and species of theft are removed, and the more they are removed, the kinds and species of goods to which they by opposition correspond enter and occupy their place; and these have reference in general to what is sincere, right and just. For when a man shuns and turns away from unlawful gains through fraud and craft he so far wills what is sincere, right, and just, and at length begins to love what is sincere because it is sincere, what is right because it is right, and what is just because it is just. He begins to love these things because they are from the Lord, and the love of the Lord is in them. For to love the Lord is not to love the person, but to love the things that go forth from the Lord, for these are the Lord in man; thus it is to love sincerity itself, right itself, and justice itself. And as these are the Lord, so far as a man loves these, and thus acts from them, so far he acts from the Lord and so far the Lord removes insincerity and injustice in respect to the very intentions and volitions in which they have their roots, and always with less resistance and struggle, and therefore with less effort than in the first attempts. Thus it is that man thinks from conscience and acts from integrity,—not the man of himself but as if of himself; for he then acknowledges from faith and also from perception that it seems as if he thought and did these things from himself, and yet he does them not from himself but from the Lord.

974. *“Because Thou hast judged these things”* signifies by whom it was foreseen that these things would take place, and by whom it was provided that the heavens, which are in Divine good and in Divine truth, might not suffer harm.—This is evident from the signification of “judging these things,” as meaning to cause them to be done or come to pass, namely, what follows, that “because they poured out the blood of the saints and of the prophets He gave them blood to drink.” But as this is said respecting the Lord, and the Lord never gives any one blood to drink, or gives what is signified by “drinking blood,” and yet these with many other like things in the Word are attributed in the sense of the letter to the Lord, it follows that these words must be understood to mean that the Lord foresaw that these things would take place, and provided that no harm should be done thereby to the heavens, which are in Divine good and in Divine truth. For the Lord foresees evil and provides good. Such are the things signified by these words in the spiritual sense, that is, when the natural, which is the outside, is put off, and the spiritual, which is the inside, appears; consequently when the thought of the natural man, which is according to appearances, is supplanted by the spiritual thought of the angels, which is according to the essence of the thing. This makes clear what the sense of the letter of the Word is and what its spiritual sense is, also what human thought is and what angelic thought is, namely, that these are in accord like what is internal and what is external, or like a cause and an effect, and that the effect or external that is with man is

put off, and the cause or internal that is with the angels who are with man becomes manifest. And this why a holy internal from the angels flows into the external thought of man who regards the Word as holy, even when he is unaware of it.

(Continuation respecting the Fifth Commandment.)

[2.] When a man begins to shun and turn away from evils because they are sins all things that he does are good, and may be called good works; with a difference according to the excellence of the use. For what a man does before he shuns and turns away from evils as sins are works done by the man himself; and as the man's own *proprium*, which is nothing but evil, is in these, and they are done for the sake of the world, so they are evil works. But the works that a man does after he shuns and turns away from evils as sins are works from the Lord, and because the Lord is in these and heaven with Him they are good works. The difference between works done by man and works done by the Lord in man is not apparent to men's vision, but is clearly evident to the vision of angels. Works done by man are like sepulchres outwardly whitened, which within are full of dead men's bones. They are like platters and cups outwardly clean, but containing unclean things of every kind. They are like fruits inwardly rotten, but with the outer skin still shining; or like nuts and almonds eaten by worms within, while the shell remains untouched; or like a foul harlot with a fair face. Such are the good works done by man himself, since however good they appear on the outside, within they are full of impurities of every kind; for their interiors are infernal, while their exteriors appear heavenly. But as soon as man shuns and turns away from evils as sins his works are good not only outwardly but inwardly also; and the more interior they are the more they are good, for the more interior they are the nearer they are to the Lord. Then they are like fruits that have a fine-flavored pulp, in the centre of which are depositories with many seeds, from which new trees, even to whole gardens, may be produced; but every thing and all things in his natural man are like eggs from which swarms of flying creatures may be produced, and gradually fill a great part of heaven. In a word, when man shuns and turns away from evils as sins the works that he does are living works, while those that he did before were dead works; for what is from the Lord is living, but what is from man is dead.

975. [Verse 6.] "*For they poured out the blood of the saints and of the prophets*" signifies *because they have falsified the truths of the Word and of doctrine from the Word.*—This is evident from the signification of "blood," as meaning Divine truth (see above, n. 30, 328[a], 329, 476, 748); also from the signification of "pouring it out," as meaning to do violence to Divine truth, which is to falsify it (see n. 329); also from the signification of "saints," as meaning those who are in Divine truth from the Lord (see n. 204); but in an abstract sense Divine truths from the Lord (n. 325[a]); and as holy things mean Divine truths in the Word, so they mean the Word. Also from the signification of "prophets" as meaning those who teach doctrine from the Word; and in an abstract sense truths of doctrine from the Word (see

n. 624^[b-e]. Therefore "to pour out the blood of the saints and of the prophets" signifies to falsify the truths of the Word and the truths of doctrine from the Word.

(Continuation respecting the Fifth Commandment)

[2.] It has been said that so far as a man shuns and turns away from evils as sins he does goods, and that the goods that he does are such good works as are described in the Word, for the reason that they are done in the Lord; also that these works are good so far as man turns away from the evils opposed to them, because so far they are done by the Lord and not by man. Nevertheless, works are more or less good according to the excellence of the use; for works must be uses. The best are those that are done for the sake of uses to the church. Next in point of goodness come those that are done as uses to one's country; and so on, the uses determining the goodness of the works. The goodness of works increases in man according to the fulness of truths from affection for which they are done; since the man who turns away from evils as sins wishes to know truths because truths teach uses and the quality of their good. This is why good loves truth and truth loves good, and they wish to be conjoined. So far, therefore, as such a man learns truths from an affection for them so far he does goods more wisely and more fully, more wisely because he knows how to distinguish uses and to do them with judgment and justice, and more fully because all truths are present in the performance of uses, and form the spiritual sphere that the affection for them produces.

976. "*And thou hast given them blood to drink*" signifies that *consequently such are in the falsities of evil.*—This is evident from the signification of "drinking blood," as meaning to imbibe falsities, for "blood" signifies truth falsified, and "to drink" signifies to imbibe. And as falsified truth is the falsity of evil, so here "to drink blood" signifies to be in the falsities of evil. Falsified truth is the falsity of evil, because evil is what falsifies truth. That such are in falsities of evil is here attributed to the Lord; for it is said, "Thou hast given them blood to drink," as if the Lord had done it in the way of vengeance, although the Lord never avenges the evil done to Him by man. This makes clear that an inner sense lies hidden in these same words, and that this sense appears when the sense of the letter, which is that of apparent truth, is put off. When that sense is put off the spiritual sense comes forth, which is, that the Lord did not give them blood to drink but that man gives himself blood to drink; in other words, that from the evil in which he is man has falsified the Word, and consequently is in falsities of evil.

(Continuation respecting the Fifth Commandment.)

[2.] Take judges for an example: All who make justice venal by loving the office of judging for the sake of gain from judgments, and not for the sake of uses to their country, are thieves, and their judgments are thefts. It is the same if judgments are given according to friendship or favor, for friendships and favors are also profits and gains. When these are the end and judgments are the means, all things that are done

are evil, and are what are meant in the Word by "evil works" and "not doing judgment and justice, perverting the right of the poor, of the needy, of the fatherless, of the widow, and of the innocent." And when such do justice, and yet regard profit as the end while they do a good work, to them it is not good; for justice, which is Divine, is to them a means, and such gain is the end; and that which is made the end is everything, while that which is made the means is nothing except so far as it is serviceable to the end. Consequently after death such judges continue to love what is unjust as well as what is just, and are condemned to hell as thieves. I say this from what I have seen. These are such as do not abstain from evils because they are sins, but only because they fear the punishments of the civil law and the loss of reputation, honor, and office, and thus of gain. [3.] It is otherwise with judges who abstain from evils as sins and shun them because they are contrary to the Divine laws, and thus contrary to God. Such make justice their end, and they venerate, cherish, and love it as Divine. In justice they see God, as it were, because everything just, like everything good and true, is from God. They always join justice with equity and equity with justice, knowing that justice must be of equity in order to be justice, and that equity must be of justice in order to be equity, the same as truth is of good and good is of truth. As such make justice their end, their giving judgments is doing good works; yet these works, which are judgments, are to them more or less good as there is in their judgments more or less of regard for friendship, favor, or gain; also as there is more or less in them of a love of what is just for the sake of the public good, which is that justice may prevail among their fellow-citizens, and that those who live according to the laws may have security. Such judges have eternal life in a degree that accords with their works; for they are judged as they themselves have judged.

977. "*For they are worthy*" signifies that it is done to them as they do.—This is evident from the signification of "being worthy," namely, that such are in falsities of evil because they have falsified the truths of the Word and of doctrine, which is signified by "it was given to them to drink the blood of the saints and of the prophets, which they poured out," consequently that it is done to them as they have done. For it is according to order that his works do follow every one and judge every one; thus it is done to every one as he has done; so this is here meant by "being worthy," that is, having so deserved.

(Continuation respecting the Fifth Commandment.)

[2.] Take as an example managers of the goods of others, higher and lower. If these secretly by arts or under some pretext by fraud deprive their kings, their country, or their masters of their goods, they have no religion and thus no conscience, for they hold the Divine law respecting theft in contempt and make it of no account. And although they frequent churches, devoutly listen to preachings, observe the sacrament of the Supper, pray morning and evening, and talk piously from the Word, yet nothing from heaven flows in and is present in their worship, piety, or discourse, since their interiors are full of theft, plundering, robbery, and injustice; and so long as these are within, the way into them from heaven is closed; consequently all the works they do are evil works. [3.] But the managers of property who shun unlawful gains and fraudulent profits because they are contrary to the Divine law respecting theft, have religion, and thus also

conscience; and all the works they do are good, for they act from sincerity for the sake of sincerity, and from justice for the sake of justice, and furthermore are content with their own, and are cheerful in mind and glad in heart whenever it happens that they have refrained from fraud; and after death they are welcomed by the angels and received by them as brothers, and are presented with good things even to abundance. But the opposite is true of evil managers; these after death are cast out of societies, and afterwards seek wages, and finally are sent into the caverns of robbers to labor there.

978. [Verse 7.] *“And I heard another out of the altar saying”* signifies *the preaching of the Lord’s righteousness from His celestial kingdom.*—This is evident from the signification of “an angel out of the altar,” as meaning the Lord’s celestial kingdom; for the “altar” signifies the Lord in relation to Divine good, thus also the heaven that is in Divine good; that heaven or those heavens constitute the Lord’s celestial kingdom. (That the “altar” signifies the Lord in relation to Divine good may be seen n. 391, 490, 915.) The angel speaking “out of the altar” signifies the Lord’s celestial kingdom, because “the angel of the waters” speaking, described in the fifth verse, means the Lord’s spiritual kingdom (see above, n. 971). As the Lord’s righteousness is here said to be preached from the heavens, and as the heavens consist of two kingdoms, namely, the spiritual and the celestial, so there is preaching from each kingdom; and one is meant by “the angel of the waters,” and the other by “the angel of the altar.”

(Continuation respecting the Fifth Commandment.)

[2.] Take merchants as an example: All their works are evil works so long as they do not regard as sins, and thus shun as sins, unlawful gains and wrongful usury, also fraud and craft; for such works cannot be done from the Lord, but must be done from man himself. And the more expert they are in skilfully and artfully contriving devices from within for overreaching their companions the more evil are their works. And the more expert they are in bringing such devices into effect under the pretense of sincerity, justice, and piety, the more evil still are their works. The more delight a merchant feels in such things the more do his works have their origin in hell. But if he acts sincerely and justly in order to acquire reputation, and wealth through reputation, even so as to seem to act from a love of sincerity and justice, and yet does not act sincerely and justly from affection for the Divine law or from obedience to it, he is still inwardly insincere and unjust, and his works are thefts, for through a pretense of sincerity and justice he seeks to steal. [3.] That this is so becomes evident after death, when man acts from his inner will and love, and not from the outer; for then he thinks about and devises nothing but sharp practices and robberies, and withdraws himself from those who are sincere, and betakes himself either to forests or deserts, where he devotes himself to stratagems. In a word, all such become robbers. But it is otherwise with merchants who shun as sins thefts of every kind, especially the more interior and hidden, which are effected by craft and deceit. All the works of such are good, because they are from the Lord; for the influx from heaven, that is, through heaven from the Lord, for accomplishing such works is not intercepted by the evils just mentioned. To such

riches do no harm, because to them riches are means for uses. Their tradings are the uses by which they serve their country and their fellow citizens; and through their riches they are in a condition to perform those uses to which affection for good leads them.

979. *“Yea, O Lord God Almighty, true and righteous are Thy judgments,”* signifies that this is done because all things have their being and life and power from Divine good and Divine truth.— This is evident from the signification of “Lord God,” as meaning the Lord in relation to Divine good and Divine truth; for the Lord is called “Lord” from Divine good, and “God” from Divine truth. Also from the signification of “Almighty,” as meaning to be, to live, and to have power from Himself (see n. 43, 689, 939); so also that He is being, life, and power to all things; for the Lord is all this from Himself, but man is all this from the Lord. Also from the signification of “Thy judgments,” as meaning those things that are being done, namely, those mentioned above in the sixth verse. That this is what is meant by “judgments” is evident from the fifth verse, where it is said, “Righteous art Thou, O Lord, and holy, because Thou hast judged these things.” These judgments are called “true” from the Divine truth, and “righteous” from the Divine good, from which two all things are effected. (That “righteous” is predicated of the Divine good may be seen above, n. 972.) The same things are involved in these words, “Yea, O Lord God Almighty, true and righteous are Thy judgments,” as in the words of the fifth verse, “Righteous, O Lord, art Thou, who art and who wast, and who art holy, because Thou hast judged these things.” The only difference is that the latter were said from the Lord’s spiritual kingdom, and the former from His celestial kingdom. “Yea” is here an expression confirmative of the statements from the spiritual kingdom. That the same things are involved see above (n. 972-974), and compare.

(Continuation respecting the Fifth Commandment.)

[2.] From what has been said above, what is meant in the Word by good works can now be seen, namely, that they are all works done by man when evils have been set aside as sins. For the works done after this are done by man only as if by him; for they are done by the Lord, and all works done by the Lord are good, and are called goods of life, goods of charity, and good works; as for instance, all judgments of a judge who has justice as his end, and who venerates and loves it as Divine, and who detests as infamous decisions made for the sake of rewards or friendship, or from favor. Thus he consults the good of his country by causing justice and judgment to reign therein as in heaven; and thus he consults the peace of every innocent citizen and protects him from the violence of evil doers. All these are good works. So all services of managers and dealings of merchants are good works when they shun unlawful gains as sins against the Divine laws. When a man shuns evils as sins he daily learns what a

good work is, and an affection for doing good grows in him, and an affection for knowing truths for the sake of good ; for so far as he knows truths he can perform works more fully and more wisely, and thus his works become more truly good. Refrain, therefore, from asking in thyself, "What are the good works that I must do, or what good must I do to receive eternal life?" Only refrain from evils as sins and look to the Lord, and the Lord will teach and lead you.

VERSES 8, 9.

980. "And the fourth angel poured out his bowl upon the sun, and it was given unto it to scorch men with fire. And men were scorched with great heat; and they blasphemed the name of God who hath power over these plagues; and they repented not to give Him glory."

8. "And the fourth angel poured out his bowl upon the sun" signifies the state of the church manifested in respect to love to God, thus to the Lord [n. 981]; "and it was given unto it to scorch men with fire" signifies a passion for falsifying truths arising from the loves of self and of the world [n. 982].
9. "And men were scorched with great heat" signifies an ardent passion for adulterating the truths and goods of the Word [n. 983]; "and they blasphemed the name of God" signifies falsification of the Word of the Lord even to the destruction of the Divine truth in the heavens [n. 984]; "who hath power over these plagues" signifies no fear of the last judgment by the Lord and of the condemnation and punishment at that time of the evils and consequent falsities that have devastated the church [n. 985]; "and they repented not to give Him glory" signifies that they were unwilling to turn themselves to a life according to the Lord's commandments [n. 986].

981. [Verse 8.] "And the fourth angel poured out his bowl upon the sun" signifies the state of the church manifested in respect to love to God, thus to the Lord.—This is evident from the signification of "the angel pouring out his bowl," as meaning the state of the church manifested (as above, n. 969); also from the signification of the "sun," as meaning love to God, thus to the Lord (see above, n. 401, 412[*β*], 422[*a*], 525, 527, 708). The "sun" signifies love to God, thus to the Lord, because the Lord appears before the angels in the heavens as a sun, and His appearance as a sun is from the Divine love. For all love in the spiritual world corresponds to a fire or a flame, and because it corresponds it is manifested representatively by a fire and by a flame; consequently the Lord's Divine love appears as a sun. This is why the "sun" signifies in the Word the Lord in relation to love towards all who are in heaven and in the world, and in a reciprocal sense love to the Lord. Love to the Lord means a love or affection for doing His commandments, thus a love for keeping the commandments of the decalogue. For so far as a man from love or from affection keeps and does these, so far he loves the Lord, and for the reason that these are the Lord in man.

(Continuation : The Sixth Commandment.)

[2.] Thus far five commandments of the decalogue have been explained. Now follows the explanation of the sixth commandment, "Thou shalt not commit adultery."

Who at this day can believe that the delight of adultery is hell in man, and that the delight of marriage is heaven in him, consequently so far as he is in the one delight he is not in the other, since so far as man is in hell he is not in heaven? Who at this day can believe that the love of adultery is the fundamental love of all hellish and devilish loves, and that the chaste love of marriage is the fundamental love of all heavenly and Divine loves; consequently so far as a man is in the love of adultery he is in every evil love, if not in act yet in endeavor; and on the other hand, so far as he is in the chaste love of marriage he is in every good love, if not in act yet in endeavor? Who at this day can believe that he who is in the love of adultery believes nothing of the Word, thus nothing of the church, and even in his heart denies God; and on the other hand, that he who is in the chaste love of marriage is in charity and in faith, and in love to God; also that the chastity of marriage makes one with religion, and the lasciviousness of adultery makes one with naturalism? [3.] All this is at this day unknown because the church is at its end, and is devastated in respect to truth and in respect to good; and when the church is such, the man of the church, by influx from hell, comes into the persuasion that adulteries are not detestable things and abominations, and thus comes into the belief that marriages and adulteries do not differ in their essence, but only as a matter of order, and yet the difference between them is like the difference between heaven and hell. That such is the difference between them will be seen in what follows. This, then, is why in the Word in its spiritual sense heaven and the church are meant by nuptials and marriages, and hell and rejection of all things of the church are meant in the Word in its spiritual sense by adulteries and whoredoms.

982. *"And it was given it to scorch men with fire"* signifies a passion for falsifying truths arising from the evils of the loves of self and of the world.—This is evident from the signification of "heat," as meaning a lust of falsity and for falsity (see n. 481); also from the signification of "fire," as meaning love in both senses, namely, love to the Lord and love towards the neighbor, and in the contrary sense love of self and love of the world, and thus a passion for evils of every kind. That the loves of self and of the world are the origins of all evils may be seen above (n. 162, 171, 506, 510, 512, 517, 650[a], 653[a], 950, 951). And as these loves are the origins of all evils, and in their continuation are called passions and lusts, so "to scorch men with fire" signifies a passion or lust for falsities from evils of every kind, and thus for evil or for doing harm to others; for this is the delight of life of those who are in the love of self and love of the world. It is from this delight that the continuations of these loves are called passions and lusts. [2.] In the world it is scarcely known

that all who are in the love of self are in a delight, agreeing with the delight of that love, of injuring others who are out of harmony with them. This becomes clearly evident from the same persons after death; then it is the delight of their life to do harm and to do evil to others in any way whatever, especially to the good. This delight of theirs is the delight of hatred; for they hate, and from hatred persecute, all who worship the Lord. This hatred is not evident in them in the world because they are held back and checked by external restraints, which are fears of punishments from the civil law, and of loss of reputation, honor, gain, employments, pleasures, and of life, and injuries to it, so that this hatred does not come forth to the sight of others; nevertheless it lies hidden in their spirit; and consequently after death, when man becomes a spirit and external restraints are taken away from him it breaks forth even into murder, so far as the reins are loosened. Such is the signification of "scorching men with fire." [3.] It is said that "the angel poured out his bowl into the sun," and that "it was given him to scorch men with fire," and that the "sun" signifies love to God, and "heat" and "fire" signify a passion for falsity and for doing evil, and this is said because the loves and passions of falsity and evil are brought forth and made evident in the evil by means of the influx of love or affection for good and truth from heaven. For so far as heavenly loves and affections flow into the evil there is kindled in them a fancy and passion for doing evil and speaking falsity; and for the reason that every good of heaven in them is turned into evil, and every truth of heaven into falsity. For their interiors, which belong to the will and consequent thought, are turned directly contrary to heavenly things, and whatever flows into a contrary form is turned into what is contrary. And when that which flows in becomes powerful it is turned into fury, and when very powerful into torment; as when good flows strongly into the evil the evil come either into a state of fury or of infernal torment. But when evil flows powerfully into the good, the good come into a state of anguish, and also into a certain torment of conscience. [4.] The inmost cause of these effects is that the life of the affections and consequent thoughts of all in the entire world, both the spiritual and the natural worlds, go forth from a single fountain of life, which is the Lord, and this life is received by each one according to the quality of his life, thus according to the quality of his love; therefore those who have turned heavenly love in themselves into hellish love cannot help

turning into their own love the love that flows in out of heaven; the same as the heat and light of the sun always do when they flow into objects on the earth, some of these from that influx giving forth a sweet odor and some a foul odor, and yet the heat and light are the same in themselves and are from a single fountain, namely, the sun.

(Continuation respecting the Sixth Commandment.)

[5.] Since adultery is hell in man and marriage is heaven in him, it follows that so far as a man loves adultery he removes himself from heaven; consequently adulteries close heaven and open hell, and this they do so far as they are believed to be allowable and are perceived to be more delightful than marriages. The man, therefore, who confirms himself in adulteries and commits them from the favor and consent of his will, and turns away from marriage, closes heaven to himself, until finally he ceases to believe anything of the church or of the Word, and becomes a wholly sensual man, and after death an infernal spirit; for, as has been said above, adultery is hell, and thus an adulterer is a form of hell. And since adultery is hell it follows that unless a man abstains from adulteries and shuns them and turns away from them as infernal he shuts up heaven to himself, and does not receive the least influx therefrom. Afterwards he reasons that marriages and adulteries are alike, but that marriages must be maintained in kingdoms for the sake of order and the training of offspring; also that adulteries are not criminal, since children are equally born from them; and they are not harmful to women, since they can endure them, and by them the procreation of the human race is promoted. He does not know that these and other like reasonings in favor of adulteries ascend from the Stygian waters of hell, and that the lustful and bestial nature of man which inheres in him from birth attracts them and sucks them in with delight, as a swine does excrement. That such reasonings, which at this day possess the minds of most men in the Christian world, are diabolical, will be seen in what follows.

983. [Verse 9.] "*And men were scorched with great heat*" signifies a passion for adulterating the truths and goods of the Word.—This is evident from the signification of "great heat," as meaning a lust of falsity and for falsity, thus a passion for adulterating the truths and goods of the Word (see n. 481). This is said of those who are in faith separated from goods of life, who are meant by those that "have the mark of the beast" and that "adore his image" (verse 2). Because such separate from faith the very essential of the church, which is good of life, and thus remove it from being a means of salvation, they cannot do otherwise than falsify all the truths of the Word; for those who set aside a life according to the Lord's commandments annihilate all things of the Word, since all things of the Word are precepts of life. The precepts of faith, which are the truths of the Word, teach life.

(Continued: respecting the Sixth Commandment.)

[2.] That marriage is heaven and that adultery is hell cannot be better seen than from considering their origin. The origin of true marriage love is the Lord's love for the church; and this is why the Lord is called in the Word a "Bridegroom" and a "Husband," and the church a "bride" and a "wife." It is from this marriage that the church is a church in general and in particular. The church in particular is a man in whom the church is. From this it is clear that the Lord's conjunction with a man of the church is the very origin of truly marriage love; and how that conjunction can be the origin shall be told. The Lord's conjunction with a man of the church is a conjunction of good and truth; good is from the Lord, and truth is in man, and from this is the conjunction that is called the heavenly marriage, and from that marriage true marriage love exists between the married pair that are in such conjunction with the Lord. From this it is now evident that true marriage love is from the Lord alone, and exists in those who are in the conjunction of good and truth from the Lord. As this conjunction is reciprocal it is said by the Lord that

They are in Him, and He in them (*John xiv 20*).

[3.] This conjunction or this marriage was thus established from creation. The man was created to be an understanding of truth, and the woman to be an affection for good; and thus the man to be a truth, and the woman to be a good. When understanding of truth which is in the man makes one with the affection for good which is in the woman, there is a conjunction of the two minds into one. This conjunction is the spiritual marriage, from which marriage love descends. For when two minds are so conjoined as to be one mind there is love between them; and when this love, which is the love of spiritual marriage, descends into the body it becomes the love of natural marriage. That this is so any one can clearly perceive if he will. A married pair who interiorly or in respect to their minds love each other mutually and reciprocally also love each other mutually and reciprocally in respect to their bodies. It is well known that all love descends into the body from an affection of the mind, and that apart from such an origin no love exists. [4.] Since then the origin of marriage love is the marriage of good and truth, which marriage in its essence is heaven, it is clear that the origin of the love of adultery is a marriage of evil and falsity, which in its essence is hell. Heaven is a marriage because all who are in the heavens are in a marriage of good and truth; and hell is adultery because all who are in the hells are in a marriage of evil and falsity. From this it follows that marriage and adultery are as opposite as heaven and hell are.

984. "*And they blasphemed the name of God*" signifies falsification of the Word of the Lord even to the destruction of the Divine truth in the heavens.—This is evident from the signification of "blaspheming," as meaning to falsify Divine truth even to its destruction in heaven (see n. 778); also from the signification of "the name of God," as meaning Divine truth going forth from the Lord, thus the Word (see n. 962); therefore the words "they blasphemed the name of God" signify falsification of the Word even to the destruction of the Divine truth in the heavens. (On the falsification of the Word even to the destruction in heaven of the Divine truth that the Word contains see above, n. 778, 888, 914, 916 at the end, 950.)

(Continuation respecting the Sixth Commandment.)

[2.] Man was so created as to be spiritual and celestial love, and thus an image and likeness of God. Spiritual love, which is a love for truth, is an image of God; and celestial love, which is a love for good, is a likeness of God. All angels in the third heaven are likenesses of God; and all angels in the second heaven are images of God. Man can become the love which is an image or likeness of God only by a marriage of good and truth; for good and truth inmostly love one another, and ardently long to be united that they may be one; and for the reason that Divine good and Divine truth go forth from the Lord united, therefore they must be united in an angel of heaven and in a man of the church. This union is by no means possible except by a marriage of two minds into one, since, as has been said before, man was created to be an understanding of truth, and thus a truth, and woman was created to be an affection for good, and thus a good; therefore in them a conjunction of good and truth is possible. For marriage love which descends from that conjunction is the veriest medium by which man (*homo*) becomes the love that is an image or likeness of God. For the marriage pair who are in conjugal love from the Lord love one another mutually and reciprocally from the heart, thus from inmosts; and therefore although apparently two they are actually one, two in respect to their bodies, but one in respect to life. This may be compared to the eyes, which are two as organs but one in respect to the sight; also to the ears, which are two as organs but one in respect to hearing; so, too, the arms and the feet are two as members but one in respect to use, the arms one in respect to action, and the feet one in respect to walking. So with the other pairs with man. All these have reference to good and truth, the organ or member on the right to good, and that on the left to truth. It is the same with a husband and wife between whom there is a true marriage love; they are two in respect to their bodies but one in respect to life; consequently in heaven the married pair are not called two angels but one. All this makes clear that through marriage man becomes a form of love, and thus a form of heaven, which is an image and likeness of God. [3.] Man is born into a love of evil and falsity, which love is a love of adultery; and this love cannot be turned about and changed into spiritual love, which is an image of God, and still less into celestial love, which is a likeness of God, except by a marriage of good and truth from the Lord, and not fully except by a marriage of two minds and two bodies. From this it is clear why marriages are heavenly and adulteries infernal; for marriage is an image of heaven, and a true marriage love is an image of the Lord, while adultery is an image of hell, and love of adultery is an image of the devil. Moreover, marriage love appears in the spiritual world in form like an angel, and love of adultery in form like a devil. Reader, treasure this up within you, and after death, when you are living as a spirit-man, inquire whether this is true, and you will see.

985. *“Who hath power over these plagues”* signifies *no fear of the last judgment by the Lord, and of the condemnation and punishment at that time of the evils and consequent falsities that have devastated the church.*—This is evident from the signification of “having power,” as meaning, in reference to God whose name they blasphemed, the Lord in respect to the last judgment; also from the signification of “plagues,” as meaning the evils and consequent falsities, and the falsities and consequent evils that have devastated the church (see n. 949). It is the Lord in regard to

judgment that is signified by "who hath power over the seven plagues" that are treated of in this chapter, because the end of the church, when these plagues, that is, these evils and falsities exist, is what is here treated of; and after that a judgment is wrought by the Lord. By the last judgment all that are in these plagues, that is, in the evils and falsities that have devastated the church, are cast into hell, and thus the new church that is then to be established is cleansed of them. This makes clear the signification of "having power over these plagues."

(Continuation respecting the Sixth Commandment.)

[2.] How profane and thus how much to be detested adulteries are can be seen from the holiness of marriages. All things in the human body, from the head to the sole of the foot, both interior and exterior, correspond to the heavens, and in consequence man is a heaven in its least form, and also angels and spirits are in form perfectly human, for they are forms of heaven. All the members devoted to generation in both sexes, especially the womb, correspond to societies of the third or inmost heaven, and for the reason that true marriage love is derived from the Lord's love for the church, and from the love of good and truth which is the love of the angels of the third heaven; therefore marriage love, which descends therefrom as the love of that heaven, is innocence, which is the very being (*esse*) of every good in the heavens. And for this reason embryos in the womb are in a state of peace, and when they have been born as infants are in a state of innocence; so, too, is the mother in relation to them. [3.] As this is the correspondence of the genital organs in the two sexes, it is evident that by creation they are holy, and therefore they are devoted solely to chaste and pure marriage love, and are not to be profaned by the unchaste and impure love of adultery, by which man converts the heaven in himself into hell; for as the love of marriage corresponds to the love of the highest heaven, which is love to the Lord from the Lord, so the love of adultery corresponds to the love of the lowest hell. The love of marriage is so holy and heavenly because it has its beginning in the inmosts of man from the Lord Himself, and it descends according to order to the outmosts of the body, and thus fills the whole man with heavenly love and brings him into a form of the Divine love, which is the form of heaven, and is an image of the Lord, as has been said above. But the love of adultery has its beginning in the outmosts of man from an impure lascivious fire there, and thus, contrary to order, penetrates towards the interiors, always into the things that are man's own, which are nothing but evil, and brings these into a form of hell, which is an image of the devil. Therefore a man who loves adultery and turns away from marriage is in form a devil. [4.] As the organs of generation in the two sexes correspond to the societies of the third heaven, and the love of a marriage pair corresponds to the love of good and truth, so those organs and that love correspond to the Word. The reason is that the Word is Divine truth united to Divine good going forth from the Lord; and this is why the Lord is called "the Word," also why in every particular of the Word there is a marriage of good and truth, or a heavenly marriage. That there is such a correspondence is a mystery not yet known in the world, but it has been made evident and proved to me by much experience. From this also it is clear how holy and heavenly marriages are in themselves, and how profane and diabolical adulteries are. And for this reason adulterers make no account of Divine truths and thus of the Word, and if they were to speak from the heart they would even

blaspheme the holy things that are in the Word. This they do when they have become spirits after death, for every spirit is compelled to speak from the heart that his interior thoughts may be revealed.

986. "*And they repented not to give Him glory*" signifies *that they were unwilling to turn themselves to a life according to the Lord's commandments.*—This is evident from the signification of "repenting," as meaning to turn themselves from evils and their falsities, here before the last judgment and condemnation and punishment come upon them; also from the signification of "giving glory to the Lord," as meaning to live according to His commandments (see above, n. 874).

(Continuation respecting the Sixth Commandment.)

[2.] As all the delights that man has in the natural world are turned into correspondent delights in the spiritual world, so are the delights of the love of marriage and the delights of the love of adultery. The love of marriage is represented in the spiritual world as a virgin, whose beauty is such as to inspire the beholder with the charms of life; while the love of adultery is represented in the spiritual world by an old woman, whose deformity is such as to inspire in the beholder a coldness and death to every charm of life. Therefore in the heavens the angels are beautiful according to the quality of marriage love in them, and in the hells the spirits are deformed according to the quality of the love of adultery in them. In a word, the angels of heaven have life in their faces, in the movements of the body, and in their speech, in the measure of their marriage love, while the spirits of hell have death in their faces in the measure of their love of adultery. In the spiritual world the delights of marriage love are represented to the sense by odors from fruits and flowers of various kinds, while the delights of the love of adultery are there represented to the sense by the stenches from excrements and putridities of various kinds. Moreover, the delights of the love of adultery are actually turned into such things, since all things pertaining to adultery are spiritual filth. Therefore from the brothels in the hells stenches pour forth that excite vomiting.

VERSES 10, 11.

987. "*And the fifth angel poured out his bowl upon the throne of the beast; and his kingdom became dark; and they gnawed their tongues for distress. And they blasphemed the God of heaven because of their distresses and their sores; and they repented not of their works.*"

10. "*And the fifth angel poured out his bowl upon the throne of the beast*" signifies *the state of the church manifested in respect to the doctrine of faith* [n. 988]; "*and his kingdom became dark*" signifies *the church in consequence in pure and dense falsities* [n. 989]; "*and they gnawed their tongues for distress*" signifies *that they were unwilling from aversion to perceive and know genuine goods and truths* [n. 990].
11. "*And they blasphemed the God of heaven*" signifies *falsification of the Word* [n. 991]; "*because of their distresses and their sores*" signifies *from aversion and disgust towards genuine truths and goods, arising from the falsities and evils in which those are who are in faith alone* [n. 992]; "*and they repented not of their works*" signifies *that they were unwilling to live according to the Lord's commandments* [n. 993].

988. [*Verse 10.*] “*And the fifth angel poured out his bowl upon the throne of the beast*” signifies *the state of the church manifested in respect to the doctrine of faith.*—This is evident from the signification of “the angel pouring out the bowl,” as meaning the state of the church manifested (as above); also from the signification of “the throne of the beast,” as meaning the doctrine of faith. “The throne of the beast” signifies the doctrine of faith because “throne” signifies the church in respect to the truth that reigns therein, and “the beast” signifies such faith as exists in that church, therefore “the throne of the beast” signifies the church in respect to the doctrine of faith. This follows also from what is said before, that “the fourth angel poured out his bowl upon the sun,” which signifies the state of the church manifested in respect to love (see above, n. 981); consequently the bowl poured out by this angel upon the throne of the beast signifies manifestation of the state of the church in respect to faith, since love and faith are what constitute the church, but only when they are one and not two. But “the throne of the beast” means such faith as there is at this day in that church, which is a faith separated from the goods of life. [2.] The doctrine of faith is meant by “the throne of the beast,” because “throne” means in the highest sense heaven and the church in respect to Divine truth; and in the Christian church Divine truth is called faith; which was not done in the ancient churches, in which they did not know anything about faith, since faith involves something that is not understood and yet must be believed as if it were truth. Nearly everything of the church and of its doctrine at the present day is such; as for instance, what must be believed about the trinity, that there are three persons in the Godhead, that the Lord was born from eternity, that the Holy Spirit goes forth from them, and that this that goes forth is a Person which is God by Himself, and yet that there are not three but one, and thus that there is a trinity in the unity, and a unity in the trinity; furthermore, that faith is saving apart from its life, which is from goods of charity or from good works; that to one who has been justified by faith alone all works, even such as are evil, are pardoned, and the law does not condemn him, since the Lord has taken away the condemnation by the fulfilling of the law and the passion of the cross; and that man will be saved when this is merely believed. [3.] There are many other things that must be believed as truths which are said to be matters of faith because they cannot be seen to be true, as what is said about free choice; about

the faith of infants ; about the flesh and blood in the Holy Supper ; also about the life of man after death, and the last judgment, which are called things to be believed although the understanding sees in them nothing but contradictions that transcend all faith, as that man after death is a shadowy or airy something, a formless phantom of ether that does not see, hear, or speak, and thus is either flying in the air or is in a somewhere awaiting the judgment which is to come with the destruction of the entire universe, both the visible heaven, the sun, moon, and stars, and also the earth ; and then all things of the body left in the world by death are to come together again and clothe the soul, and thus man's senses will be restored ; with other like things. As these cannot fall into the understanding they cannot be called truths, but must be called faith. Such is the faith that is meant by "the throne of the beast." [4.] Who cannot see that by such a faith a man may be induced to believe mere contradictions and falsities, provided they are set up as dogmas by those placed in authority and are confirmed by others who for various reasons prefer to live in a blind obedience? For by fallacies and sophistries even the most infernal falsities can be so confirmed as to appear like truths, for instance, that infernal falsity that nature is everything ; that whatever appears is ideal ; that there is little difference between man and beast, that they die a like death and do not live after death ; that the Word is not holy ; and other like things ; from which it is clear that all blindness in spiritual things has been induced by the faith of the present day, which was begun and brought to its densest darkness by the Babylonish crew ; and although the Reformed, who separated from that crew, came forth from that darkness into some light by reading the Word they did not come into a light that enabled them to see truths as the ancient people did, and for the reason that they separated faith from the life, and it is from the life that a man has light, and not from any faith separated. All this makes clear what is meant by "the throne of the beast," the same as before by

"The throne" that the dragon is said to have given to the beast (*Apoc.* xiii. 2, see above, n. 783).

Also by "the throne of Satan" (*Apoc.* ii. 13).

"Thrones" signify false doctrinals in other passages in the Word, as in *Ezekiel*:

"All the princes of the sea shall come down from their thrones, and shall cast away their robes . . . and they shall be clothed with terrors" (*xxvi.* 16).

In *Haggai*:

"I will overthrow the throne of the kingdoms and I will destroy the strength of the kingdoms of the nations" (ii. 22).

And in *Daniel*:

"I beheld till thrones were cast down, and the Ancient of days did sit" (vii. 9).^a

(Continuation respecting the Sixth Commandment.)

[5.] How holy in themselves, that is, from creation, marriages are can be seen from the fact that they are the nurseries of the human race; and as the angelic heaven is from the human race they are also the nurseries of heaven; consequently by marriages not only the earths but also the heavens are filled with inhabitants; and as the end of the entire creation is the human race, and thus heaven, where the Divine itself may dwell as in its own and as it were in itself, and as the procreation of mankind according to Divine order is accomplished through marriages, it is clear how holy marriages are in themselves, that is, from creation, and thus how holy they should be esteemed. It is true that the earth might be filled with inhabitants by fornications and adulteries as well as by marriages, but not heaven; and for the reason that hell is from adulteries but heaven from marriages. Hell is from adulteries because adultery is from the marriage of evil and falsity, from which hell in the whole complex is called adultery; while heaven is from marriages because marriage is from the marriage of good and truth, from which heaven in its whole complex is called a marriage, as has been shown above in its proper article. That is called adultery where its love, which is called a love of adultery, reigns, whether it be within wedlock or apart from it, and that is called marriage where its love, which is called marriage love, reigns. Whether the earth might be filled with inhabitants by fornications and adulteries as well as by marriages will be further considered in the following article. [6.] When procreations of the human race are effected by marriages in which the holy love of good and truth from the Lord reigns, then it is on earth as it is in the heavens, and the Lord's kingdom on earth corresponds to the Lord's kingdom in the heavens. For the heavens consist of societies arranged according to all the varieties of celestial and spiritual affections, from which arrangement the form of heaven springs, and this preeminently surpasses all other forms in the universe. There would be a like form on the earth if the procreations there were effected by marriages in which a true marriage love reigned; for then, however many families might descend in succession from one head of a family, there would spring forth as many images of the societies of heaven in a like variety. Families would then be like fruit-bearing trees of various kinds, forming as many different gardens, each containing its own kind of fruit, and these gardens taken together would present the form of a heavenly paradise. This is said in the way of comparison, because "trees" signify men of the church, "gardens" intelligence, "fruits" goods of life, and "paradise" heaven. I have been told from heaven that with the most ancient people, from whom the first church on this globe was established, which was called by ancient writers the golden age, there was such a correspondence between families on the earth and societies in the heavens, because love to the Lord, mutual love, innocence, peace, wisdom, and chastity in marriages then prevailed; and it was also told me from heaven that they were then inwardly horrified at adulteries, as at the abominable things of hell.

989. "*And His kingdom became dark*" signifies *the church in consequence in pure and dense falsities.*—This is evident from the signification of "kingdom," as meaning the church in respect to truths (see n. 48, 683, 684[a], 685); also from the signification of "darkness," as meaning falsities (see n. 526[a,b]), here pure and dense falsities, because it is added, "even so that they gnawed their tongues and blasphemed the God of heaven because of their distresses and sores." That through faith alone, that is, through faith separated from good works, all the truths of the church have been banished, and pure falsities have been introduced in their place, has been frequently shown above. Nor can it be otherwise when life is separated from faith, and is thus shut out from religion.

(Continuation respecting the Sixth Commandment.)

[2.] That heaven is from marriages and hell from adulteries has been shown above. What this means shall now be told. The hereditary evils into which man is born are not from Adam's having eaten of the tree of knowledge, but from the adulteration of good and the falsification of truth by parents, thus from the marriage of evil and falsity, from which a love of adultery springs. The ruling love of parents by means of a germ from it passes over into the offspring and is transcribed upon it and becomes its nature. If the love of the parents is a love of adultery it is also a love of evil for falsity and of falsity for evil. From this source man has all evil, and from evil he has hell. All this makes clear that it is from adulteries that man has hell, until he is reformed by the Lord by means of truths and a life according to them. And no one can be reformed unless he shuns adulteries as infernal and loves marriages as heavenly. In this and in no other way is hereditary evil broken and rendered milder in the offspring. [3.] It is to be noted, however, that while from adulterous parents man is born a hell, he is not born for hell but for heaven. For the Lord provides that no one shall be condemned to hell on account of hereditary evils, but only on account of the evils that the man has actually made his own by his life, as can be seen from the lot of infants after death, all of whom are adopted by the Lord, educated under His auspices in heaven, and saved. This makes clear that every man, although from the evils with which he is born he is a hell, is born not for hell but for heaven. It is the same with every man born from adultery if he does not himself become an adulterer. Becoming an adulterer means living in the marriage of evil and falsity by thinking evils and falsities from a delight in them and by doing them from a love for them. Every man who does this becomes an adulterer. Moreover, it is from Divine justice that no one suffers punishments on account of the evils of his parents, but only on account of his own; therefore the Lord provides that hereditary evils shall not return after death, but only one's own evils, and it is only for those that return that a man is then punished.

990. "*And they gnawed their tongues for distress*" signifies *that they are unwilling from aversion to perceive and know genuine goods and truths.*—This is evident from the signification of "gnawing their tongues," as meaning to be unwilling to perceive and know genuine goods and truths (of which presently): also from the signification of "distress," as meaning aversion. "Gnawing

their tongues" signifies to be unwilling to perceive and know genuine goods and truths, because the "tongue" signifies perception of truth, and "to gnaw the tongue" to repress it. For the tongue has various significations, because it is an organ both of speech and of taste; as an organ of speech it signifies confession, thought, and religion; and as an organ of taste it signifies the natural perception of good and truth; while the sense of smell corresponds to the spiritual perception of good and truth. For the tongue tastes and relishes foods and drinks; and foods and drinks signify goods and truths, which nourish the natural mind. To be unwilling to have that perception, or to be unwilling to perceive genuine goods and truths, is signified by "gnawing their tongues." This has been said of those who separate faith from goods of life; for they bring together all things of the church or of religion into one article of faith; and contend that by this man is justified. And as man is justified and saved by this one article, it follows that they are so averse to all other things of faith, which are truths of the church, as to be unwilling to perceive or to know them; for they say in their heart, "Of what use are these when this one thing is what saves, namely, that God the Father sent the Son, who has redeemed me from hell by the passion of the cross? Therefore the works of the law neither condemn nor save me, because I am saved simply by thinking and believing this with confidence." This, then, is why they are unwilling from aversion to perceive or know genuine truths and goods. Moreover, they feel a disgust for these, because being in faith alone they have an inward antagonism to the goods and truths of heaven and the church, also because these goods and truths are subjects of interior thought, and therefore transcend their material ideas. This disgust and aversion are here signified by "distress."

(Continuation respecting the Sixth Commandment.)

[2.] It has been said above that the difference between a love of marriage and a love of adultery is like that between heaven and hell. There is a like difference between the delights of these loves; for delights derive their all from the loves from which they spring. The delights of the love of adultery derive what they are from the delights of doing evil uses, thus of evil doing; and the delights of the love of marriage from the delights of doing good uses, thus of well-doing. Therefore such as the delight of the evil is in doing evil such is the delight of their love of adultery; because a love of adultery descends therefrom. That it descends from that scarcely any one can believe; and yet such is its origin. From this it is evident that the delight of adultery ascends from the lowest hell. But the delight of the love of marriage, since it is from the love of the conjunction of good and truth and from the love of doing good, is a heavenly delight; and it comes down from the inmost or third heaven, where love to the Lord from the Lord reigns. [3.] From this it can be seen that the difference between these two delights is like that between heaven and hell. And yet,

for a wonder, it is believed that the delight of marriage and the delight of adultery are similar ; nevertheless the difference between them is such as has now been described. But the difference can be discerned and felt only by one who is in the delight of marriage love. One who is in that delight plainly feels that in the delight of marriage there is nothing impure or unchaste, thus nothing lascivious ; and that in the delight of adultery there is nothing but what is impure, unchaste, and lascivious. He feels that unchastity comes up from beneath, and that chastity comes down from above. But one who is in the delight of adultery is incapable of feeling this, because he feels what is infernal as his heavenly. From all this it follows that the love of marriage, even in its outmost act, is purity itself and chastity itself ; and that the love of adultery in its acts is impurity itself and unchastity itself. Since the delights of these two loves are alike in outward appearance, although inwardly they are wholly unlike, because opposites, the Lord provides that the delights of adultery shall not ascend into heaven and that the delights of marriage shall not descend into hell ; and yet that there shall be some correspondence of heaven with profligation in adulteries, though none with the delight itself in them.

991. [*Verse 11.*] "*And they blasphemed the God of heaven*" signifies *falsification of the Word*.—This is evident from the signification of "blaspheming," when predicated of God, as meaning to falsify the Word even to the destruction of Divine truth in the heavens (see n. 778) ; also from the signification of "the God of heaven," as meaning Divine truth going forth from the Lord. This is the meaning of "the God of heaven" here and elsewhere in the Word, because the whole heaven consists of that Divine ; and this is why angels are called "gods," and why they signify Divine truths that are from the Lord ; this also is why the Lord is called "the Word," which is Divine truth, and why here the words "they blasphemed the God of heaven" signify falsification of the Word even to the destruction of the Divine truth in the heavens.

(Continuation respecting the Sixth Commandment.)

[2.] It has been said that marriage love, which is natural, descends from the love of good and truth, which is spiritual ; this spiritual therefore is in the natural love of marriage as a cause is in its effect. So from the marriage of good and truth there comes forth a love of bearing fruit, that is, good through truth and truth from the good ; and from that love a love of producing offspring descends, and in that love there is all delight and pleasure. On the contrary, love of adultery, which is natural, springs from a love of evil and falsity, which is spiritual ; consequently this spiritual is in the natural love of adultery as a cause is in its effect. So from the marriage of evil and falsity by love there comes forth a love of bearing fruit, namely, evil through falsity and falsity from the evil ; and from that love a love of producing offspring in adulteries descends, and in that love there is every delight and pleasure. [3.] There is every delight and pleasure in the love of producing offspring, because all that is delightful, pleasurable, blessed, and happy, in the whole heaven and in the whole world, has been from creation brought together into the effort and thus into the act of bringing forth uses ; and these joys increase in an ascending degree to eternity, according to the goodness and excel-

lence of the uses. This makes evident why the pleasure of producing offspring, which surpasses every other pleasure, is so great. It surpasses every other because its use, which is the procreation of the human race, and thus of heaven, surpasses all other uses. [4.] From this, too, comes the pleasure and delight of adultery; but as profligations by adulteries corresponds to the bringing forth of evil through falsity and of falsity from evil, that pleasure or delight decreases and becomes vile by degrees until it is changed at last into aversion and disgust. Because, as has been said above, the delight of the love of marriage is a heavenly delight, and the delight of adultery is an infernal delight, so the delight of adultery is from a certain impure fire, which as long as it lasts, counterfeits the delight of the love of good, but in itself it is the delight of the love of evil, which is in its essence the delight of hatred against good and truth. And because this is its origin there is no love between an adulterer and an adulteress except such as the love of hatred is, which is such that they can be in conjunction in externals but not in internals. For in the externals there is something fiery, but in the internals there is coldness; therefore after a short time the fire is extinguished and coldness succeeds, either with impotence or a turning away as from something filthy. [5.] It has been granted me to see that love in its essence, and it was such that within it was deadly hatred, while without it appeared like a fire from burning dung and putrid and stinking matters. And as that fire with its delight burnt out, so by degrees the life of mutual discourse and intercourse expired, and hatred came forth, manifested first as contempt, afterwards as aversion, then as rejection, and finally as abuse and contention. And what was wonderful, although they hated each other they could from time to time come together and for the time feel the delight of hatred as the delight of love; but this came from a hankering of the flesh. [6.] What the delight of hatred and thus of doing evil is with those who are in hell can neither be described nor believed. To do evil is the joy of their heart, and this they call their heaven. Their delight in doing evil derives its all from hatred and vengeance against good and truth; when, therefore, they are moved by a deadly and devilish hatred they rage against heaven, especially against those who are from heaven and who worship the Lord; for they violently burn to slaughter them, and because they cannot destroy their bodies they desire to destroy their souls. It is, therefore, the delight of hatred which, becoming a fire in the extremes and being injected into the lusting flesh, becomes for the moment the delight of adultery,—the soul in which the hatred lies concealed then withdrawing itself. It is for this reason that hell is called adultery, and also that adulterers are desperately unmerciful, savage, and cruel. This, then, is the infernal marriage. [7.] As adultery is fiery in the externals but cold in the internals, and as therefore the internal does not produce the external, as it does in marriages, but they mutually act against each other, so the man feels impotence if the woman desires the act, and still more if she solicits it; for the internal which is cold then comes into the effort and flows into what is fiery in the externals and extinguishes it, and so casts it off as unfit. Add to this that the lust of violating, which also enkindles that impure fire, then perishes.

992. "*Because of their distresses and their sores*" signifies *from aversion and disgust towards genuine goods and truths arising from the evils and falsities in which those are who are in faith alone.*—This is evident from the signification of "distresses," as meaning an aversion to genuine goods and truths arising from the falsities in which those are who are in faith alone (see n. 990);

also from the signification of "sores," as meaning disgust arising from evils of the life. That "sores" signify the evil works that are from what is man's own (*proprium*) and consequent falsifications of truth and good, may be seen above (n. 962). Disgust is signified because pain from the sores on account of which they blasphemed the God of heaven is meant, and yet not pain on that account, but a disgust for truths and for the goods therefrom.

(Continuation respecting the Sixth Commandment.)

[2.] It has been said that the love of adultery is a fire enkindled from impurities that soon burns out and is turned into cold, and into an aversion corresponding to hatred. But the reverse is true of the love of marriage. This is a fire enkindled from a love of good and truth and from a delight in well-doing, thus from love to the Lord and from love towards the neighbor. This fire, which from its origin is heavenly, is full of innumerable delights, as many, in fact, as are the delights and blessednesses of heaven. It has been told me that the charms and pleasantnesses of that love which are manifested from time to time are so many and such that they cannot be numbered or described. Moreover, they are multiplied with continued increase to eternity. These delights have their origin in the fact that the married pair wish to be united into one in respect to their minds, and into such a union heaven breathes from the marriage of good and truth from the Lord in heaven. [3.] I will here say something about the marriages of angels in heaven. They declare that they are in continual potency, that after the acts there is never any weariness, still less any sadness, but eagerness of life and cheerfulness of mind, that the married pair pass the night in each other's bosoms as if they were created into one, that effects are never so closed as to be lacking when they have desire, since without these their love would be like the channel of a fountain stopped up. The effect opens that channel and causes continuance and conjunction that they may become as one flesh; for the vital of the husband adds itself to the vital of the wife and binds together. They declare that the delights of the effects cannot be described in the expressions of any language in the natural world, nor be thought of in any except spiritual ideas, and that even these do not exhaust them. These things have been told me by the angels.

993. *"And they repented not of their works"* signifies that they were unwilling to live according to the Lord's commandments.—This is evident from the signification of "repenting," as meaning to live a different life; also from the signification of "their works," as meaning evils from falsities. For those who separate faith from works do evils from falsities, in that they say that as works are from man they are not good but are meritorious, and therefore must not be joined with faith, which is spiritual and justifying. For a man can do nothing that is good from a false principle; and where there is no good there is evil. It is otherwise when a man lives according to the Lord's commandments, which are, that evils must be refrained from and goods must be done. Therefore "they repented not of their works" signifies not to be willing to live according to the Lord's commandments.

(Continuation respecting the Sixth Commandment.)

[2.] That true marriage love contains in itself ineffable delights that can neither be numbered nor described can be seen from the fact that this is the fundamental love of all celestial and spiritual loves, since through that love man becomes a love; for from it each of the marriage pair loves the other as good loves truth and truth loves good, thus representatively as the Lord loves heaven and the church. Such a love can come forth only through a marriage in which the man is truth and the wife is good. When a man through marriage has become such a love he is also in love to the Lord and in love towards the neighbor, and thus in a love for all good and in a love for all truth. For from man as a love loves of every kind must proceed; therefore marriage love is the fundamental love of all the loves of heaven. And as it is the fundamental love of all the loves of heaven it is also the foundation of all the delights and joys of heaven, since every delight and joy is of love. From this it follows that heavenly joys, in their order and in their degrees, have their origins and their causes in marriage love. [3.] From the felicities of marriages a conclusion may be drawn respecting the infelicities of adulteries, namely, that the love of adultery is the fundamental love of all infernal loves, which are in themselves not loves, but hatreds; consequently from the love of adultery hatreds of every kind gush forth, both against God and against the neighbor, and in general against every good and truth of heaven and the church; therefore to it all infelicities belong, for, as has been said before, from adulteries man becomes a form of hell, and from the love of adulteries he becomes an image of the devil. That from the marriages in which there is true marriage love all delights and felicities increase even till they become the delights and felicities of the inmost heaven, and that all that is undelightful and unhappy in the marriages in which love of adultery reigns increases in direfulness even to the lowest hell, can be seen in the work on *Heaven and Hell* (n. 386).

VERSES 12-16.

994. "And the sixth angel poured out his bowl upon the great river Euphrates; and the water thereof was dried up, that the way of the kings from the rising of the sun might be prepared. And I saw out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits like frogs. For they are spirits of demons, working signs to go away unto the kings of the earth and of the whole world, to gather them together to the battle of that great day of the Almighty. Behold I come as a thief; blessed is he that is awake and keepeth his garments, that he may not walk naked and they see his shame. And he gathered them together into a place called in Hebrew Armageddon."

12. "And the sixth angel poured out his bowl upon the great river Euphrates" signifies the state of the church in respect to things rational, and intelligence therefrom [n. 995]; "and the water thereof was dried up" signifies that falsities were removed [n. 996]; "that the way of the kings from the rising of the sun might be prepared" signifies that Divine truth from the Lord might flow in [n. 997].
13. "And I saw out of the mouth of the dragon, and out of the mouth of the beast," signifies from the thought, reasoning, religion, and doctrine of those who are in faith alone, and in confirmations of that faith from the natural man [n. 998]; "and out of the mouth of the false prophet" signifies the doctrine of faith separated from the life, and of justification by it, confirmed from the Word falsified [n. 999]; "three unclean spirits like frogs" signifies reasonings from mere falsities against Divine truths [n. 1000].
14. "For they are spirits of demons" signifies false reasonings from hell [n. 1001]; "working signs" signifies persuading by fallacies and sophistries [n. 1002]; "to go away unto the kings of the earth and of the whole

world, to gather them together to the battle," signifies to excite dissensions and combats against truths in all who are of the church [n. 1003]; "of that great day of the Almighty" signifies the last state of the church, when the Lord comes and the last judgment takes place [n. 1004].

15. "Behold I come as a thief" signifies the Lord's coming and the last judgment [n. 1005]; "blessed is he that is awake" signifies the happy state of those who look to the Lord [n. 1006]; "and keepeth his garments" signifies and who live according to His Divine truths [n. 1007]; "that he may not walk naked" signifies that he may not be without truths, and thus without good [n. 1008]; "and they see his shame" signifies and thus be in filthy loves [n. 1009].
16. "And he gathered them together into a place called in Hebrew Armageddon" signifies a state of combat by falsities against truths, arising from love of self in the men of the church [n. 1010].

995. [Verse 12.] "And the sixth angel poured out his bowl upon the great river Euphrates" signifies the state of the church manifested in respect to things rational, and intelligence therefrom.— This is evident from the signification of "the angel pouring out the bowl," as meaning the state of the church manifested (as often above); also from the signification of "Euphrates," as meaning the rational (see above, n. 569), which is called "a great river" from the intelligence that man has from the rational, for "river" signifies intelligence (see n. 518). All the intelligence of the natural man is from his rational, for the rational is the medium between the spiritual and the natural; and because it is the medium, it first receives influx from the spiritual world and transfers it into the natural. From this it follows that before the spiritual mind, which is called the spiritual man, can be opened, and through it influx into the natural mind be given, the rational must be perfected, which is done by means of knowledges (*scientifica*), which are natural and moral truths, and by means of knowledges of truth and good from the Word. Through these the rational mind is opened from below. But as soon as the spiritual mind has been opened, and there is influx from that, the rational mind is opened from above; and thus the rational, as a medium, furnishes a passage; and then through it the natural mind, which contains knowledges (*scientifica et cognitiones*), is subordinated to the spiritual mind, and thus to heaven and the Lord.

(Continuation respecting the Sixth Commandment)

[2.] True marriage love is from the Lord alone. It is from the Lord alone because it descends from the Lord's love for heaven and the church, and thus from the love of good and truth; for good is from the Lord, and truth is in heaven and the church; and from this it follows that true marriage love in its first essence is love to the Lord. And from this it is that no one can be in true marriage love and in its pleasantnesses, delights, blessings, and joys, unless he acknowledges the Lord alone, that is, that

the trinity is in Him. He who approaches the Father as a person by Himself, or the Holy Spirit as a person by Himself, and not these as in the Lord, can have no marriage love. The genuine marriage principle is given especially in the third heaven, because the angels there are in love to the Lord and acknowledge Him alone as God, and do His commandments. To them doing the commandments is loving the Lord. To them the Lord's commandments are the truths in which they receive Him. There is conjunction of the Lord with them, and of them with the Lord; for they are in the Lord because they are in good, and the Lord is in them because they are in truths. This is the heavenly marriage, from which true marriage love descends.

996. "*And the water thereof was dried up*" signifies that *falsities were removed*.—This is evident from the signification of "waters," as meaning truths, and in the contrary sense falsities (see n. 518), here falsities, for it is added, "that the way of the kings from the rising of the sun might be prepared," which signifies that Divine truth from the Lord might flow in. Also from the signification of "being dried up," as meaning to be removed. This describes the state of man in respect to the rational. It is from the rational that man can see and understand truths; and so far as he can see truths, so far falsities from evils do not obstruct. For every man, even an evil man, has an ability to understand truths (see above, n. 874, 970); but man does not see them or understand them because he loves evil, and evil brings in falsity, and when truth has fallen into falsity truth can no longer appear in its own light, for it is blunted, obscured, suffocated, and rejected. But in the first age of man falsities from evils do not enter, and thus do not obstruct. But they enter in his second and third age, when he no longer thinks from the memory alone or from a master, but from his own understanding. For the rational, in which is the understanding, is opened gradually, as man grows up. From this it is clear that falsities are in the meantime removed, and that knowledges of good and truth from the Word then enter; and these the man sees in a certain light apart from falsities. But the subsequent perversion of the rational sight by reasonings from tallacies and from falsities is signified by "the three unclean spirits like frogs" that went forth out of the mouth of the dragon and of the beast and of the false prophet, which are treated of in what follows. The nearest sense of the words, that "the water of the river Euphrates was dried up, that the way of the kings from the rising of the sun might be prepared," is that a passage might be given from the church, where Divine truths are, which the dragon, the beast, and the false prophet wished to pervert. For the Euphrates was a boundary of the land of Canaan on one side and

separated it from Assyria; and "the land of Canaan" signifies the church, and "Assyria" the rational.

(Continuation respecting the Sixth Commandment.)

[2.] As true marriage love in its first essence is love to the Lord from the Lord it is also innocence. Innocence is loving the Lord as one's Father by doing His commandments and wishing to be led by Him and not by oneself, thus like a little child. As that love is innocence, it is the very being (*esse*) of all good; and therefore man has so much of heaven in himself, or he is so much in heaven, as he is in marriage love, because he is so far in innocence. It is because true marriage love is innocence that the playfulness between a married pair is like the play of little children; and this is so in the measure in which they love each other, as is evident in the case of all in the first days after the nuptials, when their love emulates true marriage love. The innocence of marriage love is meant in the Word by the "nakedness" at which Adam and his wife blushed not; and for the reason that there is nothing of lasciviousness, and thus nothing of shame, between a married pair, any more than between little children when they are naked together.

997. "*That the way of the kings from the rising of the sun might be prepared*" signifies that *Divine truth from the Lord might flow in.*—This is evident from the signification of "the way of the kings," as meaning influx of Divine truth, "way" signifying influx, and "kings" truths. Influx of Divine truth is meant because it is called "the way of the kings from the rising of the sun," for "ways" signify influx, since all influx from one society to another, thus from the Lord, is through ways opened in the spiritual world. And since "the rising of the sun" signifies where the Lord is, so "from the rising of the sun" means from the Lord. That the Lord is the sun of heaven, and therefore the "sun" means in the Word the Lord in relation to love, may be seen above (n. 401[a-e], 412[b], 527). (That "the east" and "the rising of the sun" mean where the Lord is, see n. 422; and that "kings" signify Divine truths, n. 29, 31, 553, 625.) What these words mean in the nearest sense has been told above, namely, that a way might be opened from the land of Canaan, which signifies the spiritual of the church, to Assyria, which signifies the rational of the church. The river Euphrates separated and bounded these countries. So "the way of the kings from the rising of the sun" signifies a passage from the church; and that this was opened is meant in that sense by "the water of the Euphrates was dried up." [2.] Something shall now be said about the influx into men of Divine truth from the Lord. From the Lord as a sun both heat and light go forth; but the heat is Divine good, and the light is Divine truth. The light, which is Divine truth, flows into and enters into every

angel of heaven and into every man in the world, and gives internal sight, which is the sight of the understanding. For every man, not in respect to his body but in respect to his spirit, has a capacity for receiving that light, that is, for understanding Divine truth. And that capacity is opened as the man grows up, and cultivates and forms his rational according to order, by the things he learns (*scientifica*) and by knowledges of good and truth. But the heat, which is Divine good, does not flow into an angel or a man as the light, which is Divine truth, does, for the reason that man is born into evils of every kind, and evils obstruct; consequently evils must be removed before the heat, which is Divine good, can flow in; and evils are removed by looking upon them as sins against God and shunning them, by praying to the Lord for help; and so far as a man thus receives Divine good so far he comes into the light of understanding Divine truth. For the way of Divine truth into a man who is reformed is through the good of the will, and of the life therefrom in him. [3.] But when a man is not in Divine good, but in evil, he has none the less a capacity for receiving light, that is, for understanding Divine truth; and yet only so far as he is in a divided state; if he is not in a divided state he has no such understanding of truth. A man is in a divided state when he is held solely in the thought that belongs to his understanding, and not at the same time in the affection that belongs to his will. But in this state a man cannot be reformed, because the light does not then affect his life, that is, Divine truth is not then implanted. But man is in a state not divided when he is held in thought from the understanding and at the same time in affection from the will; and in that state man does not receive light, that is, does not understand Divine truth, unless he is at the same time in Divine good in respect to the affection of the will, for in that state the evils that belong to the will and the consequent falsities that belong to the thought obstruct and extinguish the light. But of these two states of man more will be said hereafter.

(Continuation respecting the Sixth Commandment.)

[4.] Since marriage love in its first essence is love to the Lord from the Lord, and thus is innocence, marriage love is also peace, such as angels in the heavens have. For as innocence is the very being (*esse*) of all good, so peace is the very being (*esse*) of all delight from good, consequently is the very being (*esse*) of all joy between the marriage pair. As, then, all joy is of love, and marriage love is the fundamental love of all the loves of heaven, so peace itself has its seat chiefly in marriage love. Peace is bliss of heart and soul arising from the conjunction of the Lord with heaven and the church, as well as from the conjunction of good and truth, when all conflict

and combat of evil and falsity with good and truth has ceased, as may be seen above (n. 365). And as marriage love descends from such conjunction so all the delight of that love descends and derives its essence from heavenly peace. Moreover, this peace shines forth in the heavens as heavenly bliss from the faces of a marriage pair who are in that love, and who mutually regard each other from that love. But such heavenly bliss, which inmosty affects the delights of loves, and is called peace, can be granted only to those who can be joined together inmosty, that is, as to their very hearts.

998. [*Verse 13.*] *“And I saw out of the mouth of the dragon and out of the mouth of the beast”* signifies *from the thought, reasoning, religion, and doctrine of those who are in faith alone, and in confirmations of that faith from the natural man.*—This is evident from the signification of the “mouth,” as meaning thought, reasoning, religion, and doctrine (see n. 580, 782, 794); also from the signification of the “dragon,” as meaning those who are in faith alone in respect both to doctrine and to life (see n. 714, 715, 716, 737); also from the signification of the “beast,” as meaning those who confirm faith alone by reasonings from the natural man (see n. 773). For there were two beasts, one coming up out of the sea, the other out of the earth; and “the beast out of the sea” means faith alone confirmed by reasonings from the natural man; and “the beast out of the earth” means that faith confirmed from the sense of the letter of the Word, and its consequent falsification. But here the beast coming up out of the sea is meant, that is, faith confirmed by reasonings; since it is added, “out of the mouth of the false prophet,” and “the false prophet” has the same signification as “the beast out of the earth,” namely, faith alone confirmed by the Word, thus a doctrine of falsity from falsified truths. [2.] This and what here follows describes how the doctrine of faith alone has blunted and almost extinguished the capacity to understand Divine truth, which is given to every man by the Lord so far as falsities from evil do not block up influx and access, lest any thing should be perceived from heaven. For a man is like a garden, which receives light in winter the same as in summer, but not heat; and yet when it does receive heat it blossoms and bears fruit. So the evil man equally with the good man is able to receive light, that is, to understand Divine truth, but he cannot blossom and become fruitful, that is, be wise and do works that are good, except as he receives heat, that is, the good of love. [3.] There are many who believe that the learned, since they know many things from the Word and from doctrine from the Word, are more intelligent and wise than others; and yet

they have only so much intelligence and wisdom as they have in them spiritual heat, that is, good of love, for only so far is their capacity to understand truths opened and vivified; while that capacity is as it were covered up and blotted out by the evils of one's own love. That they have, nevertheless, this intellectual capacity, however covered up and blotted out, I have frequently heard proved by experiment. There were spirits who were wholly in falsities from evil, and who in their heart denied a Divine influx into all things of the understanding of truth and of the will of good, that is, denied a Divine providence, and thus confirmed in themselves that all things are of nature and of their own prudence. Although these spirits had as it were no capacity to understand truths when they thought about them in themselves, yet when they heard from others that the Divine is everything, and that the natural is relatively nothing except as a tool is to a workman, they understood all this as clearly as those did who taught it, or as others did who had confirmed themselves in that Divine truth. But the moment they turned away their ear they fell back into things contrary, and no longer understood these truths, because they covered them up with falsities from confirmations. This clearly showed that all have a capacity to understand truth or to receive light from heaven, and yet they receive only so far as by life they are in the good of love; the same as a garden that admits light from the sun in winter as well as in summer, and yet blossoms and bears fruit only so far as it receives at the same time heat from the sun, as it does in spring and summer.

(Continuation respecting the Sixth Commandment.)

[4.] Man has such and so much of intelligence and wisdom as he has of marriage love. The reason is that marriage love descends from the love of good and truth as an effect does from its cause, or as the natural from its spiritual; and from the marriage of good and truth the angels of the three heavens have all their intelligence and wisdom; for intelligence and wisdom are nothing else than the reception of light and heat from the Lord as a sun, that is, the reception of Divine truth joined to Divine good, and of Divine good joined to Divine truth; thus it is a marriage of good and truth from the Lord. That it is so has been made clearly evident by angels in the heavens. When these are separated from their consorts they are indeed in intelligence, but not in wisdom; but when they are with their consorts they are also in wisdom; and what seemed wonderful, as they turn the face to their consort they are to the same extent in a state of wisdom; for the conjunction of truth and good is effected in the spiritual world by looking; and the wife there is good and the husband truth; therefore as truth turns itself to good so truth becomes living. By intelligence and wisdom ingenuity in reasoning about truths and goods is not meant, but a capacity to see and understand truths and goods, and this capacity man has from the Lord.

999. "*And out of the mouth of the false prophet*" signifies *the doctrine of faith separated from life, and of justification by it confirmed from the Word falsified.*—This is evident from the signification of "the false prophet," as meaning the doctrine of falsity from truths of the Word falsified. This is signified by the "false prophet" because a "prophet" means a doctrine of truth from the Word, and in the highest sense the Word (see above, n. 624); so a "false prophet" means the contrary of this. Moreover, "the false prophet" here has the same signification as "the beast coming up out of the earth," for it is said, "out of the mouth of the beast and of the false prophet." For there were two beasts by which the dragon has been further depicted, one seen coming up "out of the sea," the other "out of the earth;" and the beast "out of the sea" signifies confirmations of faith separated from the life by reasonings from the natural man, while the beast "out of the earth" signifies confirmations from the Word of faith separated from the life, and the consequent falsification of the Word. And as a doctrine of the church was made from this, and that doctrine teaches the separation of faith from the life and justification by that separated faith, so this second beast is meant by "the false prophet."

(Continuation respecting the Sixth Commandment.)

[2.] True marriage love is a source of power and protection against the hells, as it is against the evils and falsities that ascend from the hells, and for the reason that through marriage love man has conjunction with the Lord, and the Lord alone has power over all the hells; also because through marriage love man has heaven and the church; consequently as the Lord unceasingly protects heaven and the church from the evils and falsities that rise up from the hells, so He protects all who are in true marriage love because such and no others have heaven and the church. For heaven and the church are a marriage of good and truth, from which is marriage love, as has been said above. And this is why through marriage love man has peace, which is inmost joy of heart from a complete safety from the hells and a protection from infestations of the evil and falsity therefrom.

1000. "*Three unclean spirits like frogs*" signifies *reasonings from mere falsities against Divine truths.*—This is evident from the signification of "unclean spirits," as meaning falsities of evil which are from hell; for all who are in the hells are unclean from falsities of evil, for the reason that all unclean things spring from the falsities that are from evil, and all clean things from the truths that are from good. Also from the signification of "three," as meaning all things and fulness, and as being applied either to truths or to falsities (see n. 435^a, 506, 532, 658); and because of this "three" signifies wholly and merely, and here, mere falsity.

Also from the signification of "frogs," as meaning reasonings from falsities. Frogs have this signification not only because of their croaking, but also because they live in bogs and fetid pools; and for the same reason they signify infernal falsities. For those who reason from falsities against Divine truths live in hells that appear like bogs and fetid pools; and those who are there, when they are seen in the light of heaven, resemble frogs, some in a larger and some in a smaller form according to their elation of mind arising from more or less keenness of reasoning. They are also more or less unclean according as their reasonings are against more or less interior and important Divine truths. [2.] That "frogs" signify reasonings from mere falsities against Divine truths can be seen from the miracle of the frogs in Egypt. For all the miracles there performed signify the plagues or evils with which those are affected after death who fight against spiritual goods and truths and endeavor to destroy them by means of the knowledges (*scientificæ*) of the natural man. For Pharaoh and the Egyptians represented and thus signified natural men; and the sons of Israel, whom they attacked and wished to reduce to servitude, represented and thus signified spiritual men. So, too, the Egyptians represented and signified the things of the natural man, and the sons of Israel the things of the spiritual man. The things of the natural man have reference to evils and falsities, and evils have reference to the love, and falsities to its doctrine; while the things of the spiritual man have reference to the goods that belong to the love and to the truths that belong to its doctrine. That "frogs" here signify the reasonings from falsities of the natural man against the truths of the spiritual man is evident from the description of that miracle in Moses:

That he caused the river to swarm with frogs, and they went up and came into the house of Pharaoh and into his bed-chamber and upon his bed, and into the house of his servants and of his people, and into the ovens and the kneading troughs. And when they were dead they were gathered into heaps, and the land stank (*Exod.* vii. 27-29; viii. 1-14).

That "frogs" here signify the reasonings from falsities of the natural man against Divine truths can be seen from the explanation of all this in the *Arcana Caelestia* (n. 7345-7357, 7379-7409). [3.] Also in David:

"He turned their waters into blood, and slew their fish; He caused frogs to come forth upon their lands, into the chambers of their kings" (*Psalms* cv. 29, 30).

This is said of the plagues in Egypt. "The waters turned into blood" signify truths falsified; "the fishes slain" signify truths known and knowledges of the natural man, that they perished; "the frogs coming forth upon their lands" signify reasonings of the natural man from falsities; "chambers of the kings" signify interior truths, which they perverted by reasonings from falsities, "chambers" meaning interior things, and "kings" truths. The frogs that came up into the house of Pharaoh, into his bed-chamber, and upon his bed, have the same signification. All this makes clear what is signified by "the three unclean spirits like frogs, which went forth out of the mouth of the dragon, of the beast, and of the false prophet."

(Continuation respecting the Sixth Commandment.)

[4.] Those who are in true marriage love, when after death they become angels, return to their early manhood and to youth, the males, however spent with age, becoming young men, and the wives, however spent with age, becoming maidens. Each of the married pair returns to the flower and joys of the age when marriage love begins to exalt the life with new delights, and to inspire playfulness for the sake of proflification. The man who while he lived in the world had shunned adulteries as sins, and who has been inaugurated by the Lord into marriage love, comes into this state first outwardly and afterwards more and more interiorly to eternity. As such continue to grow young more interiorly it follows that true marriage love continually increases and enters into its charms and satisfactions, which have been provided for it from the creation of the world, and which are the charms and satisfactions of the inmost heaven, arising from the love of the Lord for heaven and the church, and thus from the love of good for truth and truth for good, which loves are the source of every joy in the heavens. Man thus grows young in heaven because he then enters into the marriage of good and truth; and in good there is the conatus to love truth continually, and in truth there is the conatus to love good continually; and then the wife is good in form and the husband is truth in form. From that conatus man puts off all the austerity, sadness, and dryness of old age, and puts on the liveliness, gladness, and freshness of youth, from which the conatus becomes living and a joy. [5.] I have been told from heaven that such then have the life of love, which cannot otherwise be described than as the life of joy itself. That the man who lives in true marriage love in the world comes after death into the heavenly marriage, which is the marriage of good and truth springing from the marriage of the Lord with the church, is clearly evident from this, that from the marriages in the heavens, although the married pair have consociations there like those on the earth, children are not born, but instead of children goods and truths, and thus wisdom, as has been said above. And this is why births, nativities, and generations mean in the Word, in its spiritual sense, spiritual births, nativities, and generations, and sons and daughters mean the truths and goods of the church, and other like things are meant by daughters-in-law, mothers-in-law, and fathers-in-law. This also makes clear that marriages on the earth correspond to marriages in the heavens; and that after death man comes into the correspondence, that is, comes from natural bodily marriage into spiritual heavenly marriage, which is heaven itself and the joy of heaven.

1001. [*Verse 14.*] "*For they are spirits of demons*" signifies *false reasonings from hell*.—This is evident from the signification of "unclean spirits like frogs," as meaning reasonings from mere falsities against Divine truths (see just above, n. 1000); also from the signification of "demons," as meaning things that are from hell. For in hell those are called "demons" who are in a lust for falsifying truths, and this is done chiefly by reasonings; therefore "demons and demoniacs" signify in an abstract sense lusts and falsities, as can be seen from the passages in the Word where they are mentioned

(As in *Lev.* xvii. 7; *Deut.* xxxii. 17; *Isa.* xiii. 21; xxxiv. 14; *Psalms* cvi. 37; *Matt.* iv. 24; viii. 16, 28, 31; ix. 32, 33; x. 8; xii. 22; xv. 22; *Mark* i. 32, 34, 39; *Luke* iv. 33-38, 41; viii. 2, 26-40; ix. 1, 37-42, 49; xiii. 32; *Apoc.* ix. 20; xviii. 2).

(Continuation respecting the Sixth Commandment.)

From marriage love angels have all their beauty; thus each angel has beauty in the measure of that love. For all angels are forms of their affections, for the reason that it is not permitted in heaven to counterfeit with the face things that do not belong to one's affection; consequently their faces are types of their minds. When, therefore, they have marriage love, love to the Lord, mutual love, love of good and love of truth, and love of wisdom, these loves in them give form to their faces, and show themselves like vital fires in their eyes; to which innocence and peace add themselves, which complete their beauty. Such are the forms of the inmost angelic heaven; and they are truly human forms.

1002. "*Working signs*" signifies *persuading by fallacies and sophistries*.—This is evident from the signification of "signs," as meaning attestations and persuasions, and thus confirmations (see n. 706, 824); here persuasions by fallacies and sophistries because those who establish by reasonings a faith separated from life are here treated of; and as this is done by fallacies and sophistries, by which the simple are persuaded, so "working signs" here signifies persuasions and confirmations by fallacies and sophistries. That persuasions are effected by fallacies has been shown above where "the beast coming up out of the sea" was treated of (xiii. 1-13), which signified confirmations by reasonings from the natural man. This is the signification of "signs," because it is added that they were "to go away unto the kings of the earth and of the whole world, to gather them to battle," which signifies to excite dissensions and combats against truths in the whole church.

(Continuation respecting the Sixth Commandment.)

[2.] From what has been thus far presented what the good is that results from chastity in marriage can be inferred, consequently what the good

works of chastity are that a man does who shuns adulteries as sins against God. The good works of chastity concern either the married pair themselves, or their offspring and posterity, or the heavenly societies. The good works of chastity that concern the married pair themselves are spiritual and celestial loves, intelligence and wisdom, innocence and peace, power and protection against the hells and against the evils and the falsities therefrom, and manifold joys and felicities to eternity. Those who live in chaste marriages, as before described, have all these. The good works of chastity that concern the offspring and posterity are that so many and so great evils do not become innate in families. For the ruling love of parents is transmitted to the offspring and sometimes to remote posterity, and becomes their hereditary nature. This is broken and softened in parents who shun adulteries as infernal and love marriages as heavenly. [3.] The good works of chastity that concern the heavenly societies are that chaste marriages are the charms of heaven, that they are its nurseries, and that they are its supports. They supply charms to heaven by communications; they are nurseries to heaven by producing offspring; and they are supports to heaven by their power against the hells; for at the presence of conjugal love devilish spirits become furious, insane, and mentally impotent, and cast themselves into the deep.

1003. *"To go away unto the kings of the earth and of the whole world, to gather them together to the battle,"* signifies to excite dissensions and combats against truths in all who are of the church.—This is evident from the signification of "kings," as meaning those who are in truths from good, and in an abstract sense truths from good (see n. 29, 31, 553, 625); also from the signification of "the earth and the world," as meaning the church in respect to truth and good, thus the whole church (see n. 741[8]); also from the signification of "battle," as meaning dissension respecting truths and goods, and spiritual combats (see n. 573, 734). All this makes clear that "to go away unto the kings of the earth, and of the whole world, to gather them together to the battle," signifies to excite dissensions and combats against truths in all who are of the church. [2.] That it was through faith alone that the church was brought into contentions in regard to truths and goods, and into combats against them, and finally into dissensions, is made clearly evident by the fact that when that faith was accepted no permission was any longer given to the understanding to examine into goods and truths, for that faith involves that a thing must be believed, however it may appear to the understanding; and when the understanding is taken away from faith enlightenment also is taken away; and when that is taken away blindness and stupidity enter into everything of the church; and in that state mere contentions arise about the meaning of the Word, which is capable of being turned to confirm whatever one pleases. This is why the church has been divided into so many

churches, and in these so many heresies have arisen. That these dissensions and combats about truths and goods are from hell is signified by "the spirits of demons working signs to go away to the kings of the earth and of the whole world, to gather them together to the battle."

(Continuation respecting the Sixth Commandment.)

[3.] From the goods enumerated and described that result from chaste marriages it may be concluded what the evils are that result from adulteries; for such evils are the opposites of such goods; that is, in place of the spiritual and celestial loves that those have who live in chaste marriages, there are the infernal and devilish loves that those have who are in adulteries. So in place of the intelligence and wisdom that those have who live chastely in marriages there are the insanities and follies that those have who are in adulteries; in place of the innocence and peace that those have who live in chaste marriages there are the deceit and no peace that those have who are in adulteries; in place of the power and protection against the hells that those have who live chastely in marriages there are the very Asmodean demons and the hells that those have who live in adulteries; in place of the beauty that those have who live chastely in marriages there is the deformity that those have who live in adulteries, which is monstrous according to what they are. Their final lot is that from the extreme impotence to which they are at length reduced they become emptied of all the fire and light of life, and dwell alone in deserts as images of the slothfulness and weariness of their own life.

1004. "*Of that great day of God Almighty*" signifies the last state of the church, when the Lord comes and the last judgment takes place.—This is evident from the signification of "the great day of God Almighty," as meaning the last state of the church, when the Lord comes and the last judgment takes place (see n. 413). Frequent mention is made in the Word of "the great day," "the day of Jehovah," "the day of anger and wrath," "the day of vengeance," "the terrible day;" and this means in these passages the last state of the church, when the Lord comes and the last judgment takes place.

(Continuation respecting the Sixth Commandment.)

[2.] True marriage love is impossible except between two, like the Lord's love towards heaven, which is one from Him and in Him, or towards the church, which like heaven is one from Him and in Him. All who are in the heavens and who are in the church must be one through mutual love from love to the Lord. An angel in heaven or a man in the church who does not thus make one with the rest is not of heaven or of the church. Moreover, in the whole heaven and in the whole world there are two things to which all things have reference; these two are called good and truth, from which, when joined into one, all things in heaven and in the world have had existence and subsistence. When these are one, good is in truth and truth is in good, and truth is of good and good is of truth; thus one recognizes the other as its mutual and reciprocal, or as an agent recognizes its re-agent, each in its turn. This universal marriage is the source of marriage love between husband and wife. The husband has been so created as to be the understanding of truth, and the wife so created as to be the will of good, and thus the husband to be a truth and the wife a good,

as well as that both may be truth and good in form, which form is man, and an image of God. Since, then, for truth to come to be of good and good to be of truth, mutually and reciprocally, has its origin in creation, so it is impossible for one truth to be united to two diverse goods, or the reverse; neither is it possible for one understanding to be united to two diverse wills, or the reverse; neither for one person who is spiritual to be united to two diverse churches; neither in like manner for one man (*vir*) to be inmosty united to two women. Inmost union is like that of soul and heart; the soul of the wife is the husband, and the heart of the husband is the wife. The husband communicates and conjoins his soul to the wife by actual love; it is in his seed; and the wife receives it in her heart, and from this the two become one, and then each and all things in the body of the one look to their mutual in the body of the other. This is genuine marriage, which is possible only between two. For it is by creation that all things of the husband, both of his mind and of his body, have their mutual in the mind and in the body of the wife; and thus the most particular things look mutually to each other and will to be united. From this looking and conatus marriage love springs. [3.] All things in the body, which are called members, viscera, and organs, are nothing but natural corporeal forms corresponding to the spiritual form of the mind; from this each and all things of the body so correspond to each and all things of the mind that whatever the mind wills and thinks the body at its command instantly brings forth into act. When, therefore, two minds act as one their two bodies are potentially so united that they are no more two but one flesh. To will to become one flesh is marriage love; and such as the willing is, such is that love. [4.] It is allowed to confirm this by a wonderful thing in the heavens. There are married pairs there in such marriage love that the two can be one flesh, and are one whenever they wish, and they then appear as one man. I have seen and talked with such; and they said that they have one life, and are like the life of good in truth and the life of truth in good, and are like the pairs in man, that is, like the two hemispheres of the brain enclosed in one membrane, the two ventricles of the heart within a common covering, likewise the two lobes of the lungs; these, although they are two, yet are one in regard to life and the activities of life, which are uses. They said that their life so conjoined is full of heaven, and is the very life of heaven with its infinite beatitudes, for the reason that heaven also is such from the marriage of the Lord with it, for all the angels of heaven are in the Lord and the Lord in them. [5.] Furthermore, they said that it is impossible for them to think from any intention about an additional wife or woman, because this would be turning heaven into hell, consequently if an angel merely thinks of such a thing he falls from heaven. They added that natural spirits do not believe such conjunctions as theirs to be possible, for the reason that with those who are merely natural there is no marriage from a spiritual origin, which is of good and truth, but only a marriage from a natural origin; therefore there is no union of minds, but only a union of bodies from a lascivious disposition in the flesh; and this lust is from a universal law impressed upon and thus implanted in every thing animate and inanimate from creation. The law is that every thing in which there is force wills to produce its like and to multiply its kind to infinity and to eternity. As the posterity of Jacob, who were called the sons of Israel, were merely natural men, and thus their marriages were not spiritual but carnal, so they were permitted on account of the hardness of their hearts to take more wives than one.

1005. [Verse 15.] "*Behold I come as a thief*" signifies the

Lord's coming and the last judgment at that time.—This is evident from the signification of "coming as a thief," as meaning in reference to the Lord His coming and the last judgment at that time, as elsewhere in the Word

(As *Matt.* vi. 19, 20; xxiv. 42, 43; *Obad.* verse 5; *Joel* ii. 9; *Hos.* vii. 1).

This is the signification of "coming as a thief," because taking away knowledges of good and truth, and devastating the church, as a thief takes away wealth and robs a house, is attributed to the Lord; also because the church is then in night and in darkness, that is, in falsities from evil, and the last state of the church is called "night," and the falsities of evil that then prevail are called "darkness," and a thief comes in the night when it is dark. This is why the Lord's coming and the last judgment are compared to a thief (see above, n. 193).

(Continuation respecting the Sixth Commandment.)

[2.] That adultery is hell, and consequently an abomination, any one can perceive from the idea of the mixture of diverse seed in the womb of one woman, for in man's seed there lies hidden the inmost of his life, and thus the rudiment of a new life; and for this reason it is holy. To make this common with the inmosts and rudiments of others, as is done in adulteries, is profane. This is why adultery is hell, and why hell in general is called adultery. And as from such a mixture nothing but corruption, also from a spiritual origin, can come, it follows that adultery is an abomination. [3.] Consequently in the brothels that exist in hell, foulnesses of every kind appear; and when light out of heaven is let into them, adulteresses are seen lying with adulterers, like swine in filth itself; and what is wonderful, like swine they are in their delights when they are in the midst of filth. But these brothels are kept closed, because when they are opened a stench is exhaled that excites vomiting. It is otherwise in chaste marriages. In these the life of the husband adds itself through the seed to the life of the wife; and from this there is inmost conjunction, by which they become not two, but one flesh. And according to conjunction by means of the seed marriage love increases, and with it every good of heaven.

1006. "*Blessed is he that is awake*" signifies *the happy state of those who look to the Lord.*—This is evident from the signification of "blessed," as meaning to be in a happy state; also from the signification of "being awake," as meaning to acquire for oneself spiritual life (see n. 187); and this is acquired by man's looking to the Lord, because the Lord is life itself, and from Him alone is life eternal. When a man is in life from the Lord he is in wakefulness; but when he is in life from himself he is asleep; or what is the same, when a man is in spiritual life he is in wakefulness, but when he is in natural life separated from the spiritual he is asleep; and what a man then sees is like what he

sees in a dream. To live this life is meant also by "sleeping and slumbering" in the Word

(As in *Matt.* xiii. 25 ; xxv. 5, 6 ; *Mark* iv. 26, 27 ; xiii. 36 ; *Isa.* v. 27 ; *Jer.* li. 39, 57 ; *Psalms* xiii. 4 ; lxxvi. 7 ; and elsewhere).

This makes clear what is signified by "being awake."

(Continuation respecting the Sixth Commandment.)

[2.] But it is to be noted that adulteries are more and less infernal and abominable. The adulteries that spring from more grievous evils and their falsities are more grievous, and those from the milder evils and their falsities are milder ; for adulteries correspond to adulterations of good and consequent falsifications of truth ; adulterations of good are in themselves evils, and falsifications of truth are in themselves falsities. According to correspondences with these the hells are arranged into genera and species. There are cadaverous hells for those whose delights were the violations of wives ; there are excrementitious hells for those whose delights were the debauching of virgins ; there are direful, slimy hells for those whose delights were varieties and changes of harlots ; for others there are filthy hells. There are sodomitic hells for those who were in evils from a love of ruling over others from mere delight in ruling, and who were in no delight of use. [3.] From those who have separated faith from good works both in doctrine and in life there exhale adulteries like that of a son with a mother or a mother-in-law ; from those who have studied the Word only for the sake of glory, and not for the sake of spiritual uses, there exhale adulteries like that of a father with a daughter-in-law ; from those who believe that sins are remitted by the Holy Supper, and not by repentance of life, there exhale adulteries like that of a brother with a sister ; from those who wholly deny the Divine, there exhale abominations with beasts ; and so on. Such hells are for such because of the correspondence with the adulterations or defilements of good and truth.

1007. "*And keepeth his garments*" signifies *who live according to His Divine truths*.—This is evident from the signification of "garments," as meaning truths covering good (see n. 64, 65, 195, 271, 395, 637) ; therefore "to keep the garments" signifies to live according to truths, here according to the Lord's Divine truths in the Word.

(Continuation respecting the Sixth Commandment.)

In brief, from every conjunction of evil and falsity in the spiritual world a sphere of adultery flows forth, but only from those who are in falsities in regard to doctrine and in evils in regard to life ; not from those who are in falsities in regard to doctrine but are in goods in regard to life, for in such there is no conjunction of evil and falsity, but only in the former. That sphere flows forth particularly from priests who have taught falsely and lived wickedly ; for these have adulterated and falsified the Word. Although such were not adulterers in the world, adultery is excited by them ; but it is an adultery called sacerdotal adultery, which is distinguishable from other adulteries. All this makes clear that the origin of adulteries is the love and consequent conjunction of evil and falsity.

1008. "*That he may not walk naked*" signifies *that he may not be without truths, and thus without goods.*—This is evident from the signification of "naked," as meaning to be without truth, and thus without good (see n. 240); for those who are without truths are also without goods, since all good is acquired by means of truths; and moreover, good without truth is not good, and truth without good is not truth; that there may be truth it must be conjoined to good, and that there may good it must be conjoined to truth. There may be indeed truth without good and good without truth; but truth without good is dead, and so is good without truth. For truth has its being (*esse*) from good, and good has its outcome (*existere*) by means of truth. All this makes clear that "to walk naked" signifies to be without truths, and thus without goods. That "to walk" signifies to be and to live may be seen above (n. 787).

(Continuation respecting the Sixth Commandment.)

[2.] Adulteries are less abhorrent to Christians than to the heathen, and even to some barbarous nations, for the reason that at present in the Christian world there is no marriage of good and truth, but a marriage of evil and falsity. For the religion and doctrine of faith separated from good works is a religion and doctrine of truth separated from good; and truth separated from good is not truth, but inwardly regarded is falsity; and good separated from truth is not good, but inwardly regarded is evil. Consequently in the Christian religion there is doctrine of falsity and evil, from which origin a desire and inclination for adultery from hell flow in; and this is why adulteries are believed in the Christian world to be allowable, and are practised without shame. For, as has been said above, the conjunction of evil and falsity is spiritual adultery, from which according to correspondence natural adultery springs. For this reason "adulteries and whoredoms" signify in the Word adulterations of good and falsifications of truth; and for this reason Babylon is called in the *Apocalypse* a "harlot," and Jerusalem is so called in the Word of the Old Testament; and the Jewish nation was called by the Lord "an adulterous nation," and "from their father the devil." (But on this see above from the Word, n. 141.)

1009. "*And they see his shame*" signifies *and thus be in filthy loves.*—This is evident from the signification of "shame," as meaning filthy loves. For shame (*pudor*) means here the part of the body covered by the breeches, the region of the genitals, which are called *pudenda*, in reference to scandals and adulteries. "Walking naked" means the nakedness of these; and as the genitals of both sexes correspond to the loves of heaven in general, and this is their correspondence when they are clothed, so when they are not clothed, that is, when they are naked, they correspond to the loves of hell. For "garments" signify truths clothing, and the flesh of that region of the body signifies good of

love, and good apart from truth is not good, as truth apart from good is not truth (see just above, n. 1008); and where there is no good of love there is evil, that is, filthy love. As the nakedness of that part of the body signifies filthy love, or the lasciviousness of adultery, so Aaron had breeches of linen that were upon his flesh when he ministered

(*Exod. xxviii. 42, 43; xxxix. 28*),

“breeches of linen” signifying truths covering.

(*Continuation respecting the Sixth Commandment.*)

[2.] He that abstains from adulteries from any other motive than because they are sins and are against God is still an adulterer; as for instance when any one abstains from them from fear of the civil law and its penalties, from fear of the loss of reputation and thus of honor, from fear of resulting diseases, from fear of upbraidings at home from his wife and consequent intranquility of life, from fear of chastisement by the servants of the injured husband, from poverty, or from avarice; from infirmity arising from abuse or from age or impotence or disease; in fact, when one abstains because of any natural or moral law, and does not at the same time abstain because of the Divine law, he is interiorly unchaste and an adulterer, since he none the less believes that adulteries are not sins, and therefore declares them lawful in his spirit, and thus commits them in spirit, although not in the body; consequently after death when he becomes a spirit he speaks openly in favor of them, and commits them without shame. It has been granted me in the spiritual world to see maidens who regarded whoredoms as wicked because they are contrary to the Divine law, and also maidens who did not regard them as wicked and yet abstained from them because the resulting bad name would turn away suitors. These latter I saw encompassed with a dusky cloud in their descent to those below, while the former I saw encompassed with a shining light in their ascent to those above.

1010. [*Verse 16.*] “*And he gathered them together into a place called in Hebrew Armageddon*” signifies a state of combat by falsities against truths, arising from the love of self in men of the church.—This is evident from the signification of “gathering them together into a place,” that is, for battle, as meaning to arrange for fighting by falsities against truths. This means a state of combats, because “place” signifies the state of a thing, and it means by falsities against truths, because it is meant that the dragon gathered them together; for in chapter xii. it is said,

That the dragon went away to make war with the remnant of the woman’s seed, who keep the commandments of God, and have the testimony of Jesus Christ (*verse 17*);

and of the beast coming up out of the sea in chapter xiii.,

That “it was given unto him to make war with the saints and to overcome them” (*verse 7*).

And here the place where they were to be gathered together and to begin the battle is named. It is believed that Armageddon means Megiddo, where Josiah, king of Judah, fighting against Pharaoh was defeated

(See 2 *Kings* xxiii. 29, 30; 2 *Chron.* xxxv. 20-24; also *Zech.* xii. 11).

But what "Megiddo" there signifies in the spiritual sense is not yet known; therefore it shall be told. "Armageddon" signifies love of honor, of rule, and of supereminence. This love is signified by "Megiddo" in the old Hebrew tongue, as is evident from the meaning of that Word in Arabic. Nor is anything else meant by "Armageddon" in the heavens; for all places mentioned in the Word signify things and states. [2.] A love of honor, of rule, and of supereminence is the last state of the church, when falsities are about to fight against truths, because that love is to have rule in the church in its last time, and when that love has rule falsity from evil rules also, and this overcomes truth; for that love more than all other loves extinguishes the light of heaven and brings in the darkness of hell, because that love is man's very own (*proprium*); and by no force can man be drawn away from what is his own (*proprium*) and raised up towards heaven so long as that love has rule; and one's own (*proprium*) in which man is wholly immersed by that love is nothing but evil and falsity. That man from that love is in thick darkness in regard to all things of heaven and the church, consequently in mere falsities, does not appear to the man who is in it, because according to the brilliancy of the natural *lumen* in them spiritual light is extinguished; but that brilliancy is from a delusive *lumen*, for it is a *lumen* kindled by the love of glory, thus by the love of self-intelligence; and when that intelligence is seen in heaven it is insanity and folly; therefore when that love rules in the church it is all over with it, for no one has any longer any understanding of truth or any will of good; since honor, rule, and supereminence constitute the highest pleasure, and are felt as the highest good; and the highest pleasure and the highest good are the end for the sake of which all other things are regarded; and then all goods and truths, civil, moral, and spiritual, serve as means, which are loved only from the end and to the extent that they serve the end, and when they do not so serve they are utterly despised and rejected. This is true of all uses, civil, moral, or spiritual. It is otherwise when uses are made the end, and man does not attribute glory and honor to his own person,

but to the uses themselves according to their excellence. Then honor, rule, and supereminence are the means, and are esteemed only to the extent that they serve uses as means. From all this it can in some measure be seen what "Armageddon" means. [3.] Moreover, it has been shown me to the life that that love has devastated the church and adulterated all its goods and truths, not only in the kingdom of Babylon but in all other kingdoms. For almost every one at this day when he comes after death into the spiritual world carries with him out of the natural world the desire to be honored, to rule, and to be above others; and there are very few who love uses for the sake of uses, but it is their will that uses should serve, and that honor, which is not a use, should govern; and when that rules which when separated from use is nothing, there can be no lot or inheritance granted them in the heavens where uses alone rule, since the kingdom of the Lord is a kingdom of uses; and when these rule the Lord rules, since uses are goods, and all good is from the Lord. This, then, is the state of the church manifested in regard to things rational, which state is signified by "the sixth angel pouring out his bowl upon the great river Euphrates," and is the state here treated of.

(Continuation respecting the Sixth Commandment.)

[4.] Thus far adulteries have been considered; and now it shall be told what adultery is. Adulteries are all the whoredoms that destroy marriage love. Whoredom of a husband with the wife of another or with any woman, whether a widow or a virgin or a harlot, is adultery when done from dislike or aversion to marriage; likewise the whoredom of a wife with a married man, or with a single man when done for a like reason. Again, the whoredoms of any unmarried man with the wife of another, and of any unmarried woman with the husband of another, are adulteries, because they destroy marriage love by turning the mind away from marriage to adultery. The delights of varieties even with harlots are the delights of adultery, for the delight of variety destroys the delight of marriage. So, too, the delight of debauching virgins when marriage is not the end is the delight of adultery; for those who are in that delight afterwards desire marriage only for the sake of debauching, and when that is accomplished they loathe marriage. In a word, all whoredom that destroys the marriage principle and extinguishes the love of marriage is adultery or pertains to adultery; while that which does not destroy the marriage principle and does not extinguish the love of marriage is fornication, springing from a certain instinct of nature towards marriage, which for various reasons cannot yet be entered into.

VERSES 17, 18.

1011. "And the seventh angel poured out his bowl into the air, and there came forth a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices and lightnings and thunders, and there was a great earthquake, such as was not since men were upon the earth, such an earthquake, so great."

17. "And the seventh angel poured out his bowl into the air" signifies the state of the church manifested in regard to all things of thought [n. 1012]; "and there came forth a great voice out of the temple of heaven, from the throne, saying, It is done," signifies manifestation out of heaven from the Lord that the end is come, and thus that the last judgment is at hand [n. 1013].
18. "And there were voices and lightnings and thunders" signifies reasonings, darkenings of the understanding, and conclusions of falsities from evils [n. 1014]; "and there was a great earthquake" signifies the state of the church wholly changed [n. 1015]; "such as was not since men were upon the earth" signifies that the state was more completely inverted than ever before in the countries where the church is [n. 1016]; "such an earthquake, so great," signifies so that the church was no more [n. 1017].

1012. [Verse 17.] "And the seventh angel poured out his bowl into the air" signifies the state of the church manifested in regard to all things of thought.—This is evident from the signification of "the angel's pouring out the bowl," as meaning the state of the church manifested (as above); also from the signification of the "air," as meaning thought, here everything of thought, because the last state of the church is here described; therefore when this state has been manifested it is said, "It is done," that is, it is consummated. The "air" signifies thought because respiration, which is effected by means of the air, corresponds to thought, which is of the understanding, as the motion of the heart corresponds to affection, which is of the will. That the respiration of the lungs corresponds to thought is clearly evident from the fact that they operate simultaneously and harmoniously, for as man thinks so he breathes. If he thinks quietly he breathes quietly, and reversely if forcibly. If he thinks intensely and inwardly in himself, respiration is gradually arrested and withdrawn. Thus man varies the state of his respiration in accommodation to every state of his thought. The reason of this is that man has two lives, namely, the life of the understanding and the life of the will; and all things of the body correspond to these two lives of the mind. Thus in general the life of the respiration corresponds to the life of the understanding and consequent thought; and the life of the movement of the heart corresponds to the life of the will and the consequent love. These two lives are meant by "soul" and "heart" in the Word, where it is said "with the whole soul and with the whole heart," which signifies with the whole understanding and the whole will, or with every thought

which is of faith and with every affection which is of love. This is said to make known that the "air," since respiration is effected by it, signifies thought. [2.] The last bowl was poured out into the air, because all things of man close into his thoughts. For such as a man is in regard to the church and in regard to the goods and truths of the church, also in regard to love, in a word, such as he is in regard to his spiritual, moral, and civil life, such is he in regard to thought. This can be particularly perceived in the spiritual world. When any angel goes out of his own society into a society not his own his breathing labors, because he is not thinking from a like affection. So, too, when an infernal spirit ascends into an angelic society he comes into distress of breathing, and thus into anguish, or into fantasy, or into blindness of thought; which makes clear that such as a man is such is his thought.

(The Seventh Commandment.)

[3.] In what now follows something shall be said about the seventh commandment, which is, "Thou shalt not kill." In all the commandments of the decalogue, as in all things of the Word, two internal senses are involved (besides the highest which is a third), one that is next to the letter and is called the spiritual moral sense, another that is more remote and is called the spiritual celestial sense. The nearest sense of this commandment, "Thou shalt not kill," which is the spiritual moral sense, is that one must not hate his brother or neighbor, and thus not defame or slander him; for thus he would injure or kill his reputation and honor, which is the source of his life among his brethren, which is called his civil life, and afterwards he would live in society as one dead, for he would be numbered among the vile and wicked, with whom no one would associate. When this is done from emity, from hatred, or from revenge, it is murder. Moreover, by many in the world this life is counted and esteemed in equal measure with the life of the body. And before the angels in the heavens he that destroys this life is held to be as guilty as if he had destroyed the bodily life of his brother. For enmity, hatred, and revenge, breathe murder and will it; but they are restrained and curbed by fear of the law, of resistance, and of loss of reputation. And yet these three are endeavors towards murder; and every endeavor is an act, for it goes forth into act when fear is removed. This is what the Lord teaches in *Matthew*:

"Ye have heard that it was said to them of old, Thou shalt not kill; and whosoever shall kill shall be liable to the judgment. But I say unto you, that whosoever is angry with his brother without cause shall be liable to the judgment; whosoever shall say to his brother, Raca, shall be liable to the council; but whosoever shall say, Thou fool, shall be liable to the hell of fire" (v. 21-26).

This may be seen explained above (n. 693, 746[f]). [4.] But the more remote sense of this commandment, Thou shalt not kill, which is called the celestial spiritual sense, is that one shall not take away from man the faith and love of God, and thus his spiritual life. This is murder itself, because from this life man is a man, the life of the body serving this life as the instrumental cause serves its principal cause. Moreover, from this spiritual

murder moral murder is derived ; consequently he who is in the one is also in the other ; for he who wills to take away a man's spiritual life is in hatred against him if he cannot take it away, for he hates the faith and love in him, and thus the man himself. These three, namely, spiritual murder, which pertains to faith and love, moral murder, which pertains to reputation and honor, and natural murder, which pertains to the body, follow in a series one from the other, like cause and effect.

1013. *“And there came forth a great voice out of the temple of heaven, from the throne, saying, It is done,”* signifies *manifestation out of heaven from the Lord that the end is come, and thus that the last judgment is at hand.*—This is evident from the signification of “a great voice, saying,” as meaning manifestation ; from the signification of “temple,” as meaning heaven in respect to Divine truth, through which all manifestation is effected (see n. 220, 391[*c, e*], 915) ; also from the signification of “throne,” as meaning where the Lord is in reference to judgment (see n. 253, 267, 462, 477) ; also from the signification of “It is done,” as meaning to be ended, that is, that there is no longer any good and truth, thus no longer any church, because all things are devastated. All this makes clear that “a great voice coming forth out of the temple of heaven, from the throne, saying, It is done,” signifies manifestation out of heaven from the Lord that the end is come, and that the last judgment is at hand. This was said after “the seventh angel poured out his bowl into the air,” which signifies that all things of man's thought have been turned away from heaven, consequently there is no longer any communication of men of the church with heaven ; and when this communication has been broken off the last judgment comes. For so long as there is a communication of heaven with the church all things are held together in connection ; but when communication is destroyed it is like a house falling when the foundation is taken from under it. And yet a new house is then built by the Lord in its place, house meaning the church.

Continuation respecting the Seventh Commandment.)

[2.] As all who are in hell are in hatred against the Lord, and thus in hatred against heaven, for they are against goods and truths, so hell is the essential murderer or the source of essential murder. It is the source of essential murder because man is man from the Lord through the reception of good and truth ; consequently destruction of good and truth is destruction of the human itself, thus the killing of man. [3.] That those who are in hell are such has not yet been known in the world, because in those who belong to hell and therefore after death come into hell no hatred against good and truth, nor against heaven, nor still less against the Lord, is evident. For every one while he lives in the world is in externals ; and these externals are taught and trained from infancy to counterfeit such things as are honest and decorous, right and equitable, and good and true. Nevertheless, hatred

lies concealed in their spirit, and this in equal degree with the evil of their life. And as hatred is in the spirit it breaks forth when the externals are laid aside, as is the case after death. [4.] This infernal hatred against all who are in good is deadly hatred because it is hatred against the Lord. This can be seen particularly in their delight in doing evil, which is such as to exceed in degree every other delight, for it is a fire that burns with a lust for destroying souls. Moreover, it has been ascertained that this delight is not from hatred against those whom they attempt to destroy, but from hatred against the Lord Himself. Now since man is a man from the Lord, and the human which is from the Lord is good and truth, and since those who are in hell are, from a hatred against the Lord, eager to kill the human, which is good and truth, it follows that hell is the source of murder itself.

IOI4. [Verse 18.] "*And there were voices and lightnings and thunders*" signifies *reasonings, darkenings of the understanding, and conclusions of falsities from evils.*—This is evident from the signification of "voices, lightnings, and thunders," which in reference to those of the church in whom there is no longer any good of love or truth of faith mean reasonings, darkness of the understanding, and conclusions of falsities from evils (see above, n. 702, 704). This signification in the Word of "voices, lightnings, and thunders," is derived from the appearances that these present in the spiritual world among those who are not in the good of love and in the truths of faith, but who talk with each other about them. Their discourse, which is reasoning, is signified by "voices," conflict of truth and falsity by "lightnings," and consequent rejection of truth and good by "thunders." And as such things come forth in the spiritual world by correspondence, it follows that the like things in the natural world correspond, and thus have such signification as has been said.

(Continuation respecting the Seventh Commandment.)

[2.] From what has been said above it can be seen that all who are in evils in respect to life, and in the falsities therefrom, are murderers; for they are enemies and haters of good and truth, since evil hates good and falsity hates truth. The evil man does not know that he is in such hatred until he becomes a spirit; then hatred is the very delight of his life. Consequently from hell, where all the evil are, there constantly breathes forth a delight in doing evil from hatred; while from heaven, where all the good are, there constantly breathes forth a delight in doing good from love. Therefore two opposite spheres meet each other in the middle region between heaven and hell, and engage in reciprocal combat. While man lives in the world he is in this middle region. If he is then in evil and in falsities therefrom he passes over to the side of hell, and thus comes into a delight in doing evil from hatred. But if he is in good and in truths therefrom, he passes over to the side of heaven, and thus comes into a delight in doing good from love. [3.] The delight in doing evil from hatred, which breathes forth from hell, is a delight in killing. But as they cannot kill the body they wish to kill the spirit; and to kill the spirit is to take away spiritual life, which is the life of heaven. This makes clear that the commandment,

“Thou shalt not kill,” involves also *thou shalt not hate thy neighbor, also thou shalt not hate the good of the church and its truth*; for if one hates good and truth he hates the neighbor; and to hate is to wish to kill. This is why the devil, by whom hell in the whole complex is meant, is called by the Lord,

“A murderer from the beginning” (*John* viii. 44).

1015. “*And there was a great earthquake*” signifies *the state of the church wholly changed*.—This is evident from the signification of an “earthquake,” as meaning a change of the state of the church (see n. 400, 499); for the “earth” signifies the church, and its quaking signifies a change of state; and it was called “great” to signify that the state was wholly changed.

(Continuation respecting the Seventh Commandment.)

[2.] Since hatred, which is a desire to kill, is the opposite of love to the Lord and also of love towards the neighbor, and since these loves are what make heaven in man, it is evident that hatred, being thus opposite, is what makes hell in him. Nor is infernal fire anything else than hatred; and in consequence the hells appear to be in a fire with a dusky glow according to the quality and quantity of the hatred, and in a fire with a dusky flame according to the quantity and quality of the revenge from hatred.

[3.] Since hatred and love are direct opposites, and since hatred in consequence constitutes hell in man, just as love constitutes heaven in him, so the Lord teaches,

“If thou shalt offer thy gift upon the altar, and shalt there remember that thy brother hath aught against thee, leave there thy gift before the altar, and go; first be reconciled to thy brother, and then coming offer thy gift. Be well disposed towards thine adversary whiles thou art in the way with him; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto thee, Thou shalt not come out thence till thou hast paid the uttermost farthing” (*Matt.* v. 23-26).

To be delivered to the judge, and by the judge to the officer, and by him to be cast into prison, depicts the state of the man who is in hatred after death from his having been in hatred against his brother in the world, “prison” meaning hell, and “paying the uttermost farthing” signifying the punishment that is called the fire everlasting.

1016. “*Such as was not since men were upon the earth*” signifies *that the state was more completely inverted than ever before in the countries where the church is*.—This is evident from the signification of there being such an earthquake, as meaning that the state of the church was more changed than heretofore, thus completely turned about; also from the signification of “the men that were upon the earth,” as meaning with those who are of the church, thus who are in the countries where the church is. Here the state of the church with the Reformed is especially treated of, while the church with the Babylonians will be treated of hereafter. And that the state of the church has

been turned into its opposite is clear from this, that it is not known at this day what good is, nor what truth nor even what love is, nor what faith is; for love is called faith, works are called faith, good is called faith, truth is called faith, and yet it is not in the least seen whether the accepted faith, in which every thing of the church is included, be a faith in truth, since it consists of pure incomprehensibilities.

(Continuation respecting the Seventh Commandment.)

[2.] Since hatred is infernal fire it is clear that it must be put away before love, which is heavenly fire, can flow in, and by light from itself give life to man; and this infernal fire can in no wise be put away unless man knows whence hatred is and what it is, and afterwards turns away from it and shuns it. There is in every man by inheritance a hatred against the neighbor; for every man is born into a love of self and of the world, and in consequence conceives hatred, and from it is inflamed against all who do not make one with him and favor his love, especially against those who oppose his lusts. For no one can love himself above all things and love the Lord at the same time; neither can any one love the world above all things and love the neighbor at the same time; since no one can serve two masters at the same time without despising and hating the one while he honors and loves the other. Hatred is especially in those who are in a love of ruling over all; with others it is unfriendliness. [3.] It shall be told what hatred is. Hatred has in itself a fire which is an endeavor to kill man. That fire is manifested in anger. There is a seeming hatred and consequent anger in the good against evil; but this is not hatred, but an aversion to evil; neither is it anger, but a zeal for good in which heavenly fire inwardly lies concealed. For the good turn away from what is evil, and are seemingly angry at the neighbor, in order that they may remove the evil; and thus they have regard to the neighbor's good.

1017. *"Such an earthquake, so great,"* signifies *so that the church was no more.*—This is evident from what has been said thus far in this chapter about the church, and before about faith alone, which at this day constitutes the church.

(Continuation respecting the Seventh Commandment.)

When a man abstains from hatred and turns away from it and shuns it as devilish, then love, charity, mercy, clemency flow in through heaven from the Lord, and for the first time the works that man does are works of love and charity; while the works he had done before, however good might be their appearance in the external form, were all works of love of self and of the world, in which hatred lurked whenever they were not rewarded. So long as hatred is not put away so long man is merely natural; and the merely natural man remains in all his inherited evil, nor can he become spiritual until hatred, with its root, which is a love of ruling over all, is put away; for the fire of heaven, which is spiritual love, cannot flow in so long as the fire of hell, which is hatred, stands in the way and shuts it out.

VERSE 19.

1018. *'And the great city was divided into three parts, and the cities of the nations fell. And great Babylon came into remembrance before God, to give unto her the cup of the wine of the fury of His anger.'*

19. "*And the great city was divided into three parts*" signifies that all things of the doctrine of truth from the Word were dissipated [n. 1019]; "*and the cities of the nations fell*" signifies that all things of the doctrine of good from the Word were likewise dissipated [n. 1020]. "*And great Babylon came into remembrance before God*" signifies that thus far the church with the Reformed and its devastation has been treated of, and that what follows treats of the church with the Papists and its devastation [n. 1021]; "*to give unto her the cup of the fury of His anger*" signifies devastation through dire falsities of evil [n. 1022].

1019. [Verse 19.] "*And the great city was divided into three parts*" signifies that all things of the doctrine of truth from the Word were dissipated.—This is evident from the signification of a "city," as meaning doctrine (see n. 223); and all things of doctrine from the Word are meant because it is called a "great city;" all things of the doctrine of truth are meant because it is added that "the cities of the nations fell," and this signifies all things of the doctrine of good; for doctrine treats both of truths, which are predicated of faith, and of goods, which are predicated of love; therefore it is said doctrine of truth and doctrine of good. Also from the signification of "divided into three parts," as meaning to be dissipated. "To be divided into three parts" means to be dissipated, because "three" signifies all, the whole, and fulness, and when these are divided there is a dissipation. (That "three" signifies all, the whole, and fulness, and is predicated of truths, see above, n. 532.) "To be divided into three parts" has the same signification in *Ezekiel* (v. 2).

(*The Eighth Commandment.*)

[2.] The eighth commandment of the decalogue, "Thou shalt not bear false witness," shall now be explained. "To bear false witness" signifies in the sense nearest to the letter to lie about the neighbor by accusing him falsely. But in the internal sense it signifies to call what is just unjust, and what is unjust just, and to confirm this by means of falsities; while in the inmost sense it signifies to falsify the truth and good of the Word, and on the other hand to prove a falsity of doctrine to be true by confirming it by means of fallacies, appearances, fabrications, knowledges falsely applied, sophistries and the like. The confirmations themselves and the consequent persuasions are false witnesses, for they are false attestations. From this it can be seen that what is here meant is not only false witness before a judge, but even a judge himself who in perverting right makes what is just unjust, and what is unjust just, for he as well as the witness himself acts the part of a false witness. The same is true of every man who makes what is straight to appear crooked, and what is crooked to appear straight; likewise any ecclesiastical leader who falsifies the truth of the Word and perverts its good. In a word, every falsification of truth, spiritual, moral, and civil, which is done from an evil heart, is false witness.

1020. *“And the cities of the nations fell”* signifies that all things of the doctrine of good from the Word were likewise dissipated.—This is evident from the signification of a “city,” as meaning doctrine (as just above); so “cities” mean doctrinals, or all things of doctrine. Also from the signification of “nations,” as meaning those who are in good of love, and in an abstract sense goods (see n. 175, 331, 625). Also from the signification of “falling,” as meaning to be dissipated, for when cities fall they perish, and when doctrine falls its truths are dissipated.

(Continuation respecting the Eighth Commandment.)

[2.] When a man abstains from false testimonies understood in a moral and spiritual sense, and shuns and turns away from them as sins, a love of truth and a love of justice flow in from the Lord through heaven. And when, in consequence, the man loves truth and loves justice he loves the Lord, for the Lord is truth itself and justice itself. And when a man loves truth and justice it may be said that truth and justice love him, because the Lord loves him; and as a consequence his utterances become utterances of truth, and his works become works of justice.

1021. *“And great Babylon came into remembrance before God”* signifies that thus far the church with the Reformed and its devastation has been treated of, and that what follows treats of the church with the Papists and its devastation.—This is evident from the signification of “Babylon,” as meaning the church with the Papists, since “Babylon” signifies a love of ruling over heaven and over the earth through the holy things of the church; and this love is especially dominant with the Papists. These words mean also that thus far the church with the Reformed and its devastation has been treated of, as is evident from what precedes and from what follows. In what precedes the dragon and the two beasts have been treated of, and by these the church with the Reformed is depicted, and its devastation by “the seven angels pouring out the seven bowls” (as can be seen from the thirteenth verse of this chapter). In what follows the church with the Papists is depicted in chapter xvii. by “the woman sitting upon the scarlet beast,” and its devastation in chapter xviii. From this it is clear that “great Babylon coming into remembrance before God” signifies that thus far the church with the Reformed and its devastation has been treated of, and that what follows treats of the church with the Papists, and its devastation.

(The Ninth Commandment.)

[2.] The ninth commandment, “Thou shalt not covet thy neighbor’s house,” is now to be treated of. There are two loves from which all lusts spring and flow forth perpetually like streams from their fountains. These loves are called love of the world and love of self. Lust is a love continually

desiring, for what a man loves, that he continually longs for. But lusts belong to the love of evil, while desires and affections belong to the love of good. Now because love of the world and love of self are the fountains of all lusts, and all evil lusts are forbidden in these last two commandments, it follows that the ninth commandment forbids the lusts that flow from love of the world, and the tenth commandment the lusts that flow from love of self. "Not to covet a neighbor's house" means not to covet his goods, which in general are possessions or wealth, and not to appropriate them to oneself by evil arts. This lust belongs to love of the world.

1022. *"To give unto her the cup of the fury of His anger"* signifies *its devastation through dire falsities of evil.*—This is evident from the signification of a "cup," as meaning falsity from hell, which is the falsity of evil (see n. 960[a]); and as it appears as if God were wrathful and angry on account of this it is called "the cup of the fury of the anger" of God, "fury" on account of the falsity, and "anger" on account of the evil. So "to give unto her that cup" signifies to devastate, for the falsity of evil from hell devastates the church in respect to all good and truth. That the church meant by "Babylon" has been thus devastated will be made evident from the two following chapters.

(The Tenth Commandment.)

[2.] "Thou shalt not covet (or try to get possession of) thy neighbor's wife, his man-servant, or his maid-servant, his ox, or his ass." These are lusts after what is man's own, because the wife, man-servant, maid-servant, ox, and ass, are within his home, and the things within a man's home mean in the spiritual internal sense the things that are his own, that is, the wife means affection for spiritual truth and good, "man-servant and maid-servant," affection for rational truth and good serving the spiritual, and "ox and ass" affection for natural good and truth. These signify in the Word such affections; but because coveting and trying to get possession of these affections means to wish and eagerly desire to subject a man to one's own authority or bidding, it follows that lusting after these affections means the lusts of the love of self, that is, of the love of ruling, for thus does one make the things belonging to a companion to be his own. [3.] From this it can now be seen that the lust of the ninth commandment is a lust of the love of the world, and that the lusts of this commandment are lusts of the love of self. For, as has been said before, all lusts are of love, for it is love that covets; and as there are two evil loves to which all lusts have reference, namely, love of the world and love of self, it follows that the lust of the ninth commandment has reference to love of the world, and the lust of this commandment to love of self, especially to the love of ruling. (That all evils and the falsities therefrom flow from these two loves may be seen above, n. 159, 171, 394, 506, 517, 650[d], 950, 951, 973, 982, 1010, 1016; and in *The Doctrine of the New Jerusalem*, n. 65-83.)

VERSES 20, 21.

1023. *"And every island fled, and the mountains were not found. And a great hail, as of the weight of a talent, cometh down from heaven upon men; and men blasphemed God because of the plague of hail, for the plague thereof was exceeding great."*

20. *"And every island fled"* signifies that there was no longer any truth of faith [n. 1024]; *"and the mountains were not found"* signifies that there was no longer any good of love [n. 1025].
21. *"And a great hail, as of the weight of a talent, cometh down from heaven upon men,"* signifies falsities in the greatest degree infernal destroying all understanding of truth in men of the church [n. 1026]; *"and men blasphemed God because of the plague of hail"* signifies consequent falsification of the Word [n. 1027]; *"for the plague thereof was exceeding great"* signifies the total destruction of genuine truth [n. 1028].

1024. [Verse 20.] *"And every island fled"* signifies that there was no longer any truth of faith.—This is evident from the signification of "island," as meaning the church in relation to the truths of the natural man, which are called truths known (*vera scientifica*), also knowledges of truth and good (see n. 406); here the church in relation to the truths of faith, for the truths that are called truths of faith are the truths of the natural man; and that there were no longer these is signified by "every island fled." An "island" means the church in respect to truths of faith, because an island is land encompassed by the sea, and "land" signifies the church, and "sea" the knowing faculty and knowing in general, which belong to the natural man. "Islands" signify also in the Word the churches with the nations that possess nothing but appearances of truth, which are truths further removed from genuine truths. Islands have this signification because the islands of the sea were widely separated from the land of Canaan, which was the mainland, by which the church that was in genuine truths was signified.

(*The Commandments of the Decalogue in general*)

[2.] The commandments of the decalogue are called the ten words or ten commandments, because "ten" signifies all; consequently the ten words mean all things of the Word, and thus all things of the church in brief. All things of the Word and all things of the church in brief are meant, because there are in each commandment three interior senses, each sense for its own heaven, for there are three heavens. The first sense is the spiritual moral sense; this is for the first or outmost heaven; the second sense is the celestial spiritual sense, which is for the second or middle heaven; and the third sense is the Divine celestial, which is for the third or inmost heaven. There are thus three internal senses in every least particular of the Word. For from the Lord, who is in things highest, the Word has been sent down in succession through the three heavens even to the earth, and thus has been accommodated to each heaven; and therefore the Word is in each heaven and almost in each angel in its own sense, and is read by them daily; and

there are preachings from it, as on the earth. [3.] For the Word is Divine truth itself, thus Divine wisdom, going forth from the Lord as a sun, and appearing in the heavens as light. Divine truth is the Divine that is called the Holy Spirit, for it not only goes forth from the Lord but it also enlightens man and teaches him, as is said of the Holy Spirit. As the Word in its descent from the Lord has been adapted to the three heavens, and the three heavens are joined together as inmosts are with outmosts through intermediates, so, too, are the three senses of the Word; which shows that the Word is given that by it there may be a conjunction of the heavens with each other, and a conjunction of the heavens with the human race, for whom the sense of the letter is given, which is merely natural and thus the basis of the other three senses. That the ten commandments of the decalogue are all things of the Word in brief can be seen only from the three senses of those commandments, which are as above stated.

1025. *“And the mountains were not found”* signifies that there was no longer any good of love.—This is evident from the signification of “mountains,” as meaning the church in respect to good of love (see n. 405, 510, 850[a]). “Mountains” mean the church in respect to good of love, because “land” signifies the church, and angels that are in love to the Lord have their land upon mountains in the spiritual world; so “mountains” signify the church in respect to good of love to the Lord. Such dwell upon mountains in the spiritual world because they are interior angels, and interior things in the spiritual world correspond to higher things, and are actually made the higher. And this is why the Lord, because He is in the inmost, is called “the Most High,” and is said “to dwell in the highest.”

(The Commandments of the Decalogue in general.)

[2.] What these three senses in the commandments of the decalogue are can be seen from the following summary explanation. The first commandment, “Thou shalt not worship other gods besides Me,” involves in the spiritual moral sense that nothing else nor any one else is to be worshipped as Divine; nothing else, that is, nature, by attributing to it something Divine of itself; nor any one else, that is, any vicar of the Lord or any saint. In the celestial spiritual sense it involves that one God only is to be acknowledged, and not several according to their qualities, as the ancients did, and as some heathens do at this day, or according to their works, as Christians do at this day, who make out one God because of creation, another because of redemption, and another because of enlightenment. [3.] This commandment in the Divine celestial sense involves that the Lord alone is to be acknowledged and worshipped, and a trinity in Him, namely, the Divine itself from eternity, which is meant by the Father, the Divine Human born in time, which is meant by the Son of God, and the Divine that goes forth from both, which is meant by the Holy Spirit. These are the three senses of the first commandment in their order. From this commandment viewed in its threefold sense it is clear that it contains and includes in brief all things that concern the essence of the Divine. [4.] The second commandment, “Thou shalt not profane the name of God,” contains and includes in its three senses all things that concern the quality of

the Divine, since "the name of God" signifies His quality, which in its first sense is the Word, doctrine from the Word, and worship of the lips and of the life from doctrine; in its second sense it means the Lord's kingdom on the earth and the Lord's kingdom in the heavens; and in its third sense it means the Lord's Divine Human, for this is the quality of the Divine itself. (That the Lord's Divine Human is "the name of God" in the highest sense may be seen above, n. 224.) In the other commandments there are likewise three internal senses for the three heavens; but these, the Lord willing, will be considered elsewhere.

1026. [Verse 21.] "*And a great hail, as of the weight of a talent, cometh down from heaven upon men,*" signifies *falsities in the greatest degree infernal destroying all understanding of truth in the men of the church.*—This is evident from the signification of "hail," as meaning infernal falsity destroying all the truth and good of the church (see n. 503, 704). This hail is called "great," and "as the weight of a talent," because falsities in the greatest degree infernal are meant. The quality of the falsities is compared to a talent, because a talent was the largest denomination in the reckoning of money and the weighing of silver, and "silver" signifies truth, and in the contrary sense falsity, and "weight" signifies what is heavy from evil, thus in the greatest degree infernal; for falsity from evil is heavy and falls of itself into hell. Also from the signification of "coming down from heaven upon men," as meaning from hell destroying the understanding of truth in men of the church; for by "men" men of the church in respect to the understanding of truth are meant, or what is the same, such understanding of truth as men of the church possess. [2.] "Coming down from heaven" signifies to be from hell, because falsity, which is here signified by a "great hail," does not come down from heaven, but rises up from hell. Hail indeed falls from heaven in the spiritual world as in the natural world, since hail is rain that descends from heaven; but it is frozen into hail by the cold that rises up from hell, and that cold is the absence of heat or of heavenly love. From this it follows that hail does not as hail come down from heaven, but is from hell. It is the same with the rain of brimstone and fire from heaven. "Rain" of water signifies Divine truth from heaven, but "hail" Divine truth changed into infernal falsity, which is done while it is coming down from heaven.

(The Commandments of the Decalogue in general.)

[3.] As Divine truth united to Divine good goes forth from the Lord as a sun, and by this heaven and the world were made (*John* i. 1, 3, 10), it follows that it is from this that all things in heaven and in the world have reference to good and to truth and to their conjunction in bringing forth

something. These ten commandments contain all things of Divine good and all things of Divine truth, and there is also in them a conjunction of these. But this conjunction is hidden; for it is like the conjunction of love to the Lord and love towards the neighbor, Divine good belonging to love to the Lord, and Divine truth to love towards the neighbor; for when a man lives according to Divine truth, that is, loves his neighbor, the Lord flows in with Divine good and conjoins Himself. For this reason there were two tables on which these ten commandments were written, and they were called a covenant, which signifies conjunction; and afterwards they were placed in the ark, not one beside the other, but one above the other, for a testimony of the conjunction between the Lord and man. Upon one table the commandments of love to the Lord were written, and upon the other table the commandments of love towards the neighbor. The commandments of love to the Lord are the first three, and the commandments of love towards the neighbor are the last six; and the fourth commandment, which is "Honor thy father and thy mother," is the mediating commandment, for in it "father" means the Father in the heavens, and "mother" means the church, which is the neighbor.

1027. *"And men blasphemed God because of the plague of the hail"* signifies *consequent falsification of the Word*.—This is evident from the signification of "blaspheming God," as meaning to falsify the Word (see above, n. 778, 991); also from the signification of "the plague of the hail," as meaning falsity in the greatest degree infernal (see just above), from which comes falsification of the Word.

(The Commandments of the Decalogue in general.)

[2.] Something shall now be said about how conjunction is effected by means of the commandments of the decalogue. Man does not conjoin himself to the Lord, but the Lord alone conjoins man to Himself, and this He does by man's knowing, understanding, willing, and doing these commandments; and when man does them there is conjunction, but if he does not do them he ceases to will them, and when he ceases to will them he ceases also to understand and know them. For what does willing amount to if man when he is able does not do? Is it not a figment of reason? From this it follows that conjunction is effected when a man does the commandments of the decalogue. [3.] But it has been said that man does not conjoin himself to the Lord, but that the Lord alone conjoins man to Himself, and that conjunction is effected by doing; and from this it follows that it is the Lord in man that does these commandments. But any one can see that a covenant cannot be entered into and conjunction be effected by it unless there is some return on man's part, not only in consent but also in acceptance. To this end the Lord has imparted to man a freedom to will and act as if of himself, and such a freedom that man does not know otherwise, when he is thinking about truth and doing good, than that the freedom is in himself and thus from himself. There is this return on man's part in order that conjunction may be effected. But as this freedom is from the Lord, and continually from Him, man must by all means acknowledge that thinking about and understanding truth and willing and doing good are not from himself, but are from the Lord, according to what has been said on this subject above (n. 946, 971, 973). [4.] Consequently when man through

the last six commandments conjoins himself to the Lord as if of himself, the Lord then conjoins Himself to man through the first three commandments, which are that man must acknowledge a God, must believe in the Lord, and must keep His name holy. These man does not not believe, however much he may think that he does, unless the evils forbidden in the other table, that is, in the last six commandments, he abstains from as sins. These are the things pertaining to the covenant on the part of the Lord and on the part of man, through which there is reciprocal conjunction, which is that man may be in the Lord and the Lord in man (*John* xiv. 20).

1028. "*For the plague thereof was exceeding great*" signifies *the total destruction of genuine truth*.—This is evident from the signification of "the plague of the hail," as meaning falsification of the Word (as above); therefore "the plague thereof was exceeding great" signifies more grievous falsification, which is that the Word is falsified even to the destruction of all genuine truth. How the Word is falsified even to the destruction of genuine truth, and heaven is thereby closed against man, may be seen above (n. 719, 778, 888, 914, 916, 950).

(*The Commandments of the Decalogue in general.*)

[2.] It is said by some that he who sins against one commandment of the decalogue sins also against the rest, thus that he who is guilty of one is guilty of all. It shall be told how far this is in harmony with the truth. When a man transgresses one commandment, assuring himself that it is not a sin, thus offending without fear of God, because he has thus rejected the fear of God he does not fear to transgress the rest of the commandments, although he may not do this in act. [3.] For example, when one does not regard frauds and illicit gains, which in themselves are thefts, as sins, neither does he regard as a sin adultery with the wife of another, hating a man even to murder, lying about him, coveting his house and other things belonging to him; for when he rejects from his heart in any one commandment the fear of God he denies that anything is a sin; consequently he is in communion with those who in like manner transgress the other commandments. He is like an infernal spirit who is in a hell of thieves; and although he is not an adulterer, nor a murderer, nor a false witness, yet he is in communion with such, and can be persuaded by them to believe that such things are not evils, and can be led to do them. For he who becomes an infernal spirit through the transgression of one commandment, no longer believes it to be a sin to do anything against God or anything against the neighbor. [4.] But the opposite is true of those who abstain from the evil forbidden in one commandment, and who shun and afterwards turn away from it as a sin against God. Because such fear God, they come into communion with angels of heaven, and are led by the Lord to abstain from the evils forbidden in the other commandments and to shun them, and finally to turn away from them as sins; and if perchance they have sinned against them, yet they repent and thus by degrees are withdrawn from them.

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